

PRESENCE COLLECTION

FREEMASONRY WITHIN THE CHURCH

Misterium iniquitatis

FIERRE VIRION

FREEMASONRY INSIDE
OF THE CHURCH

Misterium iniquitatis

Foreword by
JULIO MEINVIELLE

CRUZ Y FIERRO EDITORES

BUENOS AIRES
COME, JESUS OUR LORD

Humanity has no strength to remove the

obstacle that it has created for itself, trying to prevent your return. Send your angel, O Lord, and make our night as bright as day.

How many hearts await You, O Lord! How many souls are consumed with longing for the day when You alone will live and reign in hearts!

COME, JESUS OUR LORD

There are many signs that the time of your return is not far off.

O Mary! You who have seen him risen, who with the first apparition of Jesus saw the unspeakable anguish produced by the night of the Passion removed, Mary, to you we offer the first fruits of this day. To you, spouse of the divine Spirit, our heart and our hope.

Pius XII, *Easter Message of 1957.*

PROLOGO

Just a few years ago, Cruz y Fierro published Pierre Virion's World Government and the Counter-Church. There we learned about the very new plans that High Freemasonry was executing in the Western world to reach world government, both in the economic-political and religious spheres. One obscure point remained in Virion's work: How to break the ossatura of the Roman Catholic Church to make it enter this Universal Church of Freemasonry along with the other cults of those who believe and do not believe in Jesus Christ, and of those who believe and do not believe in God? This new book by Pierre Virion comes precisely to illustrate this point and to reveal to us in what consists the mysterium iniquitatis of which the Apostle speaks (II Thess. 2:7). The mystery of iniquity consists precisely in the fact that the "publicized apparatus of the Church," which was meant to lead souls to Jesus Christ, serves instead to lose them and enslave them to the devil. Here is the "mystery of perversity": that the salt may become corrupt and cease to be salty (Mt. 5:13). Note well the reader that we do not say that the Church ceases to lead souls to Jesus Christ. The Church is unfailing and will last as such until the end. But the Church of Jesus Christ cannot be identified with the "Publicized apparatus of the Church". The Church of Jesus Christ can remain in souls faithful to the doctrine that would be preserved in some priests and bishops attached to the Chair of the Pontiff of Rome, while the very Apparatus of what the world knows as

the Church can follow another doctrine and another pastoral care elaborated by the arrogance of the great and publicitated theologians of the new theology.

Virion's new book, which in this edition bears the title Freemasonry within the Church, explains the mechanism by which this change of the Church of Christ into the Church of Antichrist has been effected. The High Lodges of Freemasonry have worked out the plan at the end of the last century: The CABALISTIC ORDER OF THE ROSACRUZ, founded in 1888 by Stanislas de Gudita; the MARTINIST ORDER, founded in 1890 by Papus, of which the Sinarauia of Saint-Yves d'Alveydre was a part; and the SYMBOLISM of Osivald Wirth, which was to have so prominent a part in the present relations of Freemasonry with the Church through the well-known Jesuit Fr. Riquet.

The plan "so foolish and so criminal" (Leo XIII) of this transformation of the Church was to be exposed, almost in detail, by a famous apostate, Canon Roca (1830-1893), who was intimate with the plans of the High Lodges. Pierre Virion fully exposes the details of this plan by bringing timely quotations from Roca's works.

Virion then goes on to show the execution of the plan drawn up at the end of the last century. The history of the execution of the plan coincides point by point with the relations of some high ecclesiastics with high dignitaries of Freemasonry, and particularly highlights the conversations of Aix-la-Chapelle between Fr. Gruber and Mukermann, of the Society of Jesus, and high Masonic dignitaries, in 1926; between Fr. Berteloot and the Mason Albert Lantoine in 1938; between Fr. These habitual relations of Masons and Jesuits at the highest level of high publicity must determine another type of relations at all levels (intellectual, publicity, pastoral and all kinds of action) between Masons, communists and leftists and Catholic leaders, in a close and habitual collaboration to forge and build the world of men. It is clear that this collaboration of Christianity with the anti-Christianity of Freemasonry must bring about a necessary transformation of Christian doctrine and life. This transformation is

properly Progressivism.

Progressivism focuses on the error of identifying Church and World. Man would be given a new dimension, that of the world. This eliminates the need for a saving God. Christ did not come to save the world. The Church is not necessary to save man. The salvation of man comes from the immanence of man himself. Man is God in the depths of his being. Therefore there is no Church, no Christ, no God transcendent to man. One can and must speak a theistic language adapted to the vulgar. But in reality it is not the same but an exoteric expression of the total immanence of the divine in man and in the world. This is the only esoteric reality that unifies all the religions of humanity. Therefore, the cult of man and the cult of humanity, the cult of the Masonic lodges, must be imposed as the only cult of true humanity.

Thus, by means of the new religion of Progressivism, the Catholic cult is exchanged for the Masonic cult of universal brotherhood. The transformation has already begun at the high level of the new theology of the great publicized theologians. There is no dogma left standing. Neither that of sin nor that of grace, neither that of Christ nor that of God. Everything is subverted in the name of science and Masonic principles. The new theology of Progressivism, elaborated by prestigious theologians, invades seminaries, universities and houses of formation and shapes the mentality of the new ecclesiastical generations. In a few more years, and if the hand of God does not intervene directly, the "Publicized Apparatus of the Catholic Church" will profess a religion completely different from the one taught to us by Jesus Christ and transmitted to us by the Fathers, Doctors and Saints of the doubly millenarian Church. Hence this satanic fury that has been unleashed against the pre-conciliar Church.

Pierre Virion's book constitutes the most eloquent and illustrative testimony of all that has been published to clarify the phenomenon of Christian Progressivism. However, this phenomenon is explained only at the level of gentility. Freemasonry is a pagan

phenomenon. An explanation is lacking at a higher and more fundamental level, at the level of Judaism itself. For it is here that the ruin of the Church has been plotted. The old and secular enemy of the Church - the Synagogue - has wanted to destroy the Church forever. This is the eternal struggle of Cain against Abel, of Esau against Jacob. And for this the Jews disguise themselves as Christians. Nothing more instructive in this regard than the book by the English Jew Cecil Roth, "History of Jews marranos", which tells us how the Jews, without ceasing to be Jews, managed to climb high positions in the Church, cardinals, bishops, ecclesiastical dignitaries and famous religious, even in the midst of the Inquisition. One has the right to wonder: If the Jews, at a time in the Church when they were distrusted, watched and controlled, managed to circumvent ecclesiastical control, what should happen now, when, far from being persecuted, they are encouraged and flattered? It is not surprising that the Jews, together with the Freemasons and the Communists, have managed to climb to key positions in the Church.

Church and from there govern the Church itself. This is the great reality. The Church today would be governed to a large extent by Jews, Freemasons and Communists. Governed against the interests of the Church herself. Here is the Mysterium iniquitatis.

But the Church and the world are ultimately governed by God. Providence permits evil in view of a greater good and, above all, the good of the elect. History has its raison d'être because of Jesus Christ and his Mystical Body. For this reason, the present moment of the Church and of the world must be looked at with supernatural eyes. What is essential is our unwavering adherence to Jesus Christ. To Jesus Christ of always. Who is neither pre-conciliar nor post-conciliar. Jesus Christ is the same yesterday, today and forever (Hebr. 13:8).

Virion's book closes with a magnificent profession of faith and trust in Mary, Queen of the Universe, in the One in whom the Word became flesh, and not the flesh became the spirit of revolt. Mary, in opposition to the proud and perverse gnosis, introduces us to the

knowledge of Faith and the joy of Hope. Our Lady will save the Church.

JULIO MEINIELLE

PREFACE

We are not among those who, deeply affected by the developing religious crisis, nurture a dark pessimism about the future of the Church and already see its tradition and doctrine darkening. No. The Church has the words of eternal life.

However, it is useful to know the role played by UNIVERSAL MASONRY, AND ESPECIALLY HIGH MASONRY, in the gigantic offensive currently unleashed against the Church, and to what extent they are at the origin of these attacks.

In view of the ideological chaos and doctrinal pretensions of a so-called universal conscience that is reduced to a few rich and vocal clans, we are forced to come to the conclusion, supported by irrefutable documentation, that a hidden Magisterium directs the group of doctors of the "New Church", INVENTED IN THE HIGH SECRET SOCIETIES AT THE END OF THE LAST CENTURY.

Another essential fact is that the ecumenicity of this "new Church" is not ours. The "new Church" welcomes at the same time error and truth, all religions, all ideologies, all institutions, all political regimes, including Soviet and Chinese communism. Its theologians take for granted "a re-creative action" of God, as Father Congar would say, not by Christianizing modern civilization, but by consecrating it as the daughter of a Christ-Spirit emerging from Humanity. She no longer receives grace: she gives it. Now it is she who pontificates, in front of the "papal Caesar". For up to now the Church of Peter has

been mistaken. Her immobility endangers the current of world Unity. There has been a desire to "update" the Fathers of the Council; cultural exchanges are activated which the "theologians of the future" would like to see included in the Debit of the Church and in the Haber of cosmic Christianity; "dialogue" is transformed into imitation. This ecumenism of good wills, besides being the most beautiful manifestation of theological charity on earth, is also the first divine commandment, made more imperative by the acceleration of History. Consequently, it increases the guilt of those "fundamentalist" rebels, responsible for the divorce of the Church from civilization, and for her bad reputation among "adult nations", the most venerable of which are the most belatedly born.

In the present study we limit ourselves to summarize the diabolical program of the High Freemasonries, exposing it in broad outlines. At the end of the last century a formidable conspiracy was hatched against the Church, a conspiracy that is currently unfolding before our eyes.

A priest of that time, after having apostatized and gone over to the High Secret Societies, which shows that he knew many things, had already said and ANNOUNCED ALL THIS. A faithful and highly qualified interpreter of the great "initiates", we shall follow him in his revelations, in his hope of seeing the "REAL VATICAN" fall, and the reign of a Pope who will be the PONTIFICE OF THE "DIVINE SYNARCHY", at the head of a "new Catholicism", and who will CONSAGRIBE the spirit, the whole spirit of modern society.

We shall see below how his design has been transmitted to the bosom of Freemasonry and insinuated into Christian thought even in our own day, to the point of assuming an appearance of triumph, if God did not protect his Church.

But what is Sinarchy, you may ask.

Generally, it is identified with technocracy, and it does not delve deeper. This is insufficient.

Organically, it is first and foremost a collection of occult powers of all orders and of all schools, united to contribute to the formation of

an invisible world government.

Politically, it is the desired integration of all social and especially financial powers, forming that world government in a generalized, technified socialist regime, extending over the world divided into geopolitical zones. Such a regime would not plan in the manner of communism: ethnic, religious, cultural and national diversities, in accordance with the synarchic process, should not be suppressed but integrated into ORDERS subjected to a secretly supervised COLLEGIALITY. Consequently, Catholicism, like all other religions, would be absorbed into a universal syncretism. THE CHURCH WOULD BE TIED TO THE SYSTEM. It is further claimed that this would be the only way to solve the antinomy of the civil power and the Church (!).

In the impossibility of extending further, after this incomplete though sufficient descriptive definition, we will remain within the limits of the religious question, the most important of all. For THE COMPLETELY REALIZED SYNARCHY WOULD BE, FIRST OF ALL, THE ORGANIZED COUNTER-IGLESY.

We will present the whole problem by means of texts, starting with a few paragraphs of the great scholiastic of the Synarchy: Saint-Yves d'Alveydre (1842-1909). But, first, we believe it necessary to briefly point out the more immediate origins of the plan elaborated between 1880 and 1890. At that time, certain occult groups were actively working with the Great Masonic Orders, then invaded by materialism, in order to unite them around an initiatory spiritualism that would ultimately lead, for sure, to Luciferian esotericism. In France, as in England, this effort came mainly from the revival of Rosicrucianism, Spiritualism and Kabbalism. Eliphas Levi (ex-abbé Constant), Papus, Stanislas de Guaita with his friends and "Brothers", constituted the active wing of the movement of which Saint-Yves d'Alveydre, who later became the theoretician of the Synarchy, was a member. Three main groups derived from it in France.

The first, THE CABALISTIC ORDER OF THE ROSE-CROSE CROSS, founded *in* 1888 by Stanislas de Guaita, included with him in

the first Chamber of Direction Joséphin Peladan, Papus (Dr. Gérard Encausse), Augustin Chaboseau, Paul Adam, Julien Lejay, Charles Barlet, Marc Haven (Dr. La- lande), Paul Sédir (Yvon Leloup), Georges Moutier, Lucien Chamuel and Maurice Barres (who withdrew immediately, due to his religious convictions). The name of the Order indicates its activities.

The second, THE MARTINIST ORDER, was founded in 1890 by Papus. Today it is one of the most powerful secret societies, due to its power of doctrinal corruption in Catholic circles. It included, at the time, Saint-Yves d'Alveydre and Victor Blanchard.

The third group, SYMBOLISM, was founded by Oswald Wirth, who exercised his influence as a Master of thought on several Masonic generations. He advocated an esoteric pseudo-Christianity which is still attractive, in our days, to poorly educated Catholics. In 1937, we will meet Oswald Wirth with the dignitaries of the Supreme Council of France, on the occasion of meetings held with Catholic priests, during which the possibility of a rapprochement between the Church and Freemasonry was discussed. His disciple and successor, Brother Marius Lepage, is the partner of Father Riquet and Alee Mellor.

These last two groups, at least in France, seem to have taken the most active part in the task of Gnostic education in the Lodges from that time onwards.

Other secret societies formed at that time were the O.T.O., the Stella Matutina, the *Hermetic Brotherhood of light*, the Theosophical Society, the Valentinian and Messianist Gnostic churches, and so on.

PART ONE
THE SYNARCHY
1880-1920

Such a foolish and criminal plan.

LEO XIII

CHAPTER ONE
SAINT-YVES D'ALVEYDRE
1842-1909

The Catholic Church in the synarchical system

Saint-Yves was a Kabbalist, friend of Stanislas de Guaita; Martinist with Papus; he had been trained in occultism by studying Fabre d'Olivet.

The Universal Synarchical Church, as Saint-Yves describes it in his works, is the syncretistic ensemble of all religions, considered as equal, with a certain primacy of animation attributed to Kabbalah and, especially towards the end of his life, a particular importance attributed to Hinduism. Here are the religious families called to enter this Universal Church:

1. The Evangelical Church [sic] with the Gospel and its authorities: episcopate, Pope, Council.
2. The Mosaic Church, with the Torah and its authority, the Gaon of Jerusalem.
3. The Church of the Vedas and its authority, the "Agartha" Lodge, directly inspired by the angels, according to Saint-Yves.

And he adds: "Luther's Protestantism, Muhammad's Islam and Cakya-Monni's Buddhism are the three branches of this triple universal trunk".

In the West, this syncretism must become, in his opinion, not

only organic but also doctrinal.

"Jesus Christ, the consecrating power of bishops, behold, with the Cosmogony of Moses and the Decalogue, the religious background on which an understanding can and should be reached, through all the cults of Christendom."

Mission of the Sovereigns, p. 444.

A new church, another faith, another cult, a Masonic ecumenism.

National Churches

The Universal Church of the Synarchies will include all the national churches, but in the Synarchies of Saint-Yves a national church has nothing to do with the dominant cult, even if it is the only one, of a nation: it is a question of including it in the whole of the institutions, activities and cultural communities gathered in a national College, whose "Cultural Order" will be defined later by a document, the Synarchical Pact, now perfectly well known^x. The place that the Catholic Church will occupy in the system is already understood, but to finish understanding it, it seems to us indispensable to quote a fundamental page of Saint-Yves d'Alveydre. In it two things in particular will be observed: 1^o By virtue of the equality of religions, the principle of their INTEGRATION in the Synarchy is necessarily imposed. 2^o Consequently, the synarchical collegiality^{6 7 8} is imposed equally in the field of the "universal Church" as in that of the "national churches".

Here is Saint-Yves' page on "national churches":

"I understand by this expression: ".National Churches", the totality of the teaching bodies of the nation, without distinction

⁶ The Synarchical Pact is a secret document drawn up around
⁷of 1935, defining the synarchic doctrine through 13 points and 598
⁸articles.

of bodies, of sciences or art, from the secular Universities, the Academies, the Institutes and the special schools, UP TO THE INSTITUTIONS OF ALL CULTS recognized by the national law, including Freemasonry if it exists, be it as a cult, be it as a humanitarian school, from the natural sciences, from geology to astronomy, and the human sciences, from anthropology to COMPARATIVE THEOLOGY, UP TO THE DIVINE SCIENCES FROM ONTOLOGY TO COSMOGONY.

"That totality of the Teaching Bodies of each nation is what I call the national church, and the national bishop who will consecrate it in his homeland will be its orthodox Catholic PRIMATE.

"In fact, apart from this JERARCHICAL CONCORDANCE OF SCIENCES and this social peace of teachings, there can only be SECTARIANISMS, ELEMENTS OF POLITICAL DIVISION without the truth of orthodoxy, without the reality of Catholicism, without the authority and creative power of social religion.

"That interior constitution of the national churches, where the episcopate invested with the power of the Apostles will only have to consecrate the sum of the truly religious interests of each nation WITHOUT DISCUSSING THEM, that constitution, I say, would be blessed if the Papacy could take the initiative of advising it THEOCRATICALLY to all the European nations of Christ.

"But, given Rome's status as a Latin clerical empire, it is radically impossible for the papacy to be free to exercise, in that sense, THE PONTIFICAL SOVEREIGNTY.

"The only thing that can be hoped for is that the majesty of the tiara will one day fall to the general government of Christendom, crowning the universal Church and having as its columns all the national churches, once that CATHOLIC and ORTHODOX edifice has been built."

Mission of the Sovereigns, 1882, pp. 433-34.

Two consequences

The adaptation of Catholicism to the national synarchical church requires two things:

1' A doctrinal adaptation of Catholicism, presupposing the equivalence of all religious cults and opinions integrated into a cultural order that by definition surpasses them, bringing them together, with all their national and humanitarian imperatives, and with a JURISDICTIONAL SUBMISSION of Catholicism itself, in correspondence with synarchical collegiality.

From this first point of view, Catholics are invited to work for the formation of a neo-Catholicism that accepts the two points we have just made. Here is how Saint-Yves d'Alveydre himself puts it bluntly:

"Do not fear to become the soul of moral liberty, of universal tolerance, resign yourselves, by confounding yourselves with the nations, TO MOMENTARILY LOSE YOUR BODY OF DOCTRINE AND DISCIPLINE, that form which you call the Roman Catholic Church; she will rise again more glorious and greater, more religious and more social."

Mission of the Sovereigns, p. 447.

2^o The second of the things assumed by the system is the rapprochement of the Church and Freemasonry.

Approach of the Church and Freemasonry

Freemasonry, therefore, will be part of the synarchical church (or cultural order).

Consequently, the rapprochement of the Roman Church and Freemasonry was imposed.

It is imposed to the point that, for the last forty years, it is exactly the task to which some Catholics, and mainly some ecclesiastics, have dedicated themselves. The problem has been raised around the Council and in view of the Council, both by these Catholics and by some Masons. It would be useless to speak, in this field, of a charitable concern that has suddenly arisen for some years from the Christian consciences of some "separated Brothers". THE IDEA, THE DEMAND, THE ANNOUNCEMENT OF THE RAPPROCLEMENT CAME FROM HIGH FREEMASONRY AT THE END OF THE LAST CENTURY. The refusals, sarcasms and insults against the "anti-Masons", as they are called in the Catholic publications dedicated to that strange task, uttered by priests, laymen and progressives of all sorts, can be accumulated as one wishes: the proof is found in yesterday's text and in today's execution.

The task is carried out with an accuracy and plagiarism of the arguments invoked that leave no doubt about their origins, their transmission and the continuity of the enterprise:

1' The main argument of the protagonists of the rapprochement consists in ASSERTING THAT MASONRY HAS A BACKGROUND OF CHRISTIANITY UNKNOWN BY THE POPES who have condemned it, and which makes it worthy, according to them, of a revision of the measures adopted against it.

Let's see what Saint-Yves d'Alveydre says:

"If Freemasonry admits, without distinction of race, of worship and creed, men to fraternal aid, from the prince of Wales to the outcasts of India, IT IS MORE CHRISTIAN, MORE ORTHODOX IN THE EYES OF JESUS CHRIST, THAN YOU ARE WHEN YOU ANATEMATIZE IT."

Mission of the Sovereigns, p. 446.

And that is what the Masonic publications interested in the same problem keep repeating, together with their Catholic henchmen.

²⁹ It is easy to see the passive complicity of others, among them many ecclesiastics, who seek a pretext in the inevitability of a social evolution that in this case is nothing more than a pressure continuously exerted to the point of threat if the slogans of rapprochement are not complied with and the disciplinary positions of the Church are not maintained.

Saint-Yves d'Alveydre continues:

"BE CAREFUL, IF YOU DO NOT FOLLOW THE WAY THAT I SHOW YOU WITH HISTORY IN HAND: it could be the case that THAT SAME INSTITUTION CREATED BY ISRAELITES will one day fulfill instead of you the promise of the Old and New Testament".

We will return to these threats later. From this moment on, let us not lose sight of the fact that THE PRO-MASONIC CAMPAIGN IS CURRENTLY DEVELOPING IN THE CHURCH AS A FUNCTION OF THOSE PROLEGOMEN, IN VIRTUE OF THOSE THREATS AND AS A CONSEQUENCE OF THOSE CONSCIOUS OR UNCONSCIOUS COMPLICITIES.

But there is also a point on which we will insist in the course of this study: Why do the supporters of rapprochement never speak of the hidden power that, whether they know it or not, whether they deny it or not, behind their own steps, would govern the "national Church" under the shelter of the visible organisms of the synarchic regime, of which they become promoters by advocating such an unusual alliance?

"ABOVE THE 33rd MASONIC DEGREE⁹, there is- place for a universal teaching whose books exist, although they are not presently found in Freemasonry."

Mission of the Sovereigns, p. 446.

⁹ This also applies to English Masonry, in spite of what A. Mellor says. Mellor says. We are dealing here with the High Secret Societies above the 33rd degree.

That power is what Saint-Yves d'Alveydre calls the "Theocracy". . "Above the 33rd degree" . . . (!). One can guess which theocrats can dispense this teaching and give their orders; one can also sense who is the chief who inspires and directs them. Stanislas de Guaita is going to tell us.

I too, for a time, believed that what was said about it [Freemasonry] was exaggerated. But later, thanks to the experience of my ministry, I had the opportunity to touch directly the wounds it has opened. Since then, I have been convinced that all that has been published about this infernal society has not yet revealed the whole truth.

ST. PIUS X

Words written when
was Patriarch of Venice

CHAPTER II

STANISLAS DE GUAITA

The texts of Saint-Yves d'Alveydre that we have just quoted are indispensable for the understanding of our study. We would now have to cede the pen to an apostate priest, also a Cabalist, an important member of the Luciferian societies we have listed and who worked for them, specializing in the struggle against the Roman Church in accordance with the directives of Saint-Yves d'Alveydre. But he was also, like his master, friend and disciple of Stanislas de Guaita. Since it is impossible to dwell on the work of the latter, which, moreover, we need to know for better information about our renegade and occultist canon, we thought it best to present here his hymn to Satan, composed of two sonnets. Having hesitated to reproduce the first, so blasphemous is it, we have decided to submit it for the reader's consideration, for his information. We hope that you will forgive us:

I

*If it is true, Almighty God, whom I adored, that in the paradise where
your mute indolence sleeps you let yourself be rocked by the sigh that
springs from my sickly body and my lacerated heart,*

*old impassive Sphinx, old abhorred Judge, who, meticulous weigher
in the false balance, can save me with a word and keep silent, I,
putrescible atom, will insult you!*

Before I roll into the eternity of shadows where my flesh will burn in a great brazier, my fists clenched against the sky, I will scream three times;

"And my sublime rancor, espoused with the rays of my voice, will rise like an incense of hatred from my crime.

II

As for you, Lucifer, fallen star from the heavens, intelligent radiance cast into darkness, angel who yields indomitable wrath and fills all breasts with seditious cries, only through you have I known the forgetful disdain of the Lord and His detested power;

I have experienced - skeptical and mocking, almost atheistic - the unheard-of pleasures of radiant love.

You have opened for me the ocean of deep voluptuousness, whose delirious waves no one has been able to exhaust.

You have taught me to savor the charm of hell.

One suffers in him, it is true; but one also rejoices, because in him one can drool his bile. O Lucifer, my executioner of 'morrow! I revere thee, and I love thee!

The Black Muse, March 1883.

Strictly speaking, this hymn is satanic and not Luciferian, since it considers Lucifer as a mere fallen angel. On the other hand, Guaita, a black magician, does not seem to have been very well regarded by the Theurgists.

But, let us not be deceived. His black god, unknowable and pantheistic, identifying himself with the Adam-Kadmon of the Kabbalah, has nothing of the God of Revelation, and it is still, by a roundabout way, Lucifer himself who inspires his illuminism. Guaita

nourished the delirious dream of seeing one day the Papacy adhere to that cosmic divinity and to his occultist Christianity. Founder of the cabalistic order of the Rosicrucian Cross, he assigned it as his objective:

"THE STRUGGLE TO REVEAL TO CHRISTIAN THEOLOGY THE ESOTERIC MAGNIFICENCE WITH WHICH IT IS FILLED, IN SPITE OF ITSELF".

Essai de Sciences Maudites, tome I, p. 159.

The facts just summarized reveal with sufficient clarity the intimate constitution of the Masons, and show by what path they are directed towards their goal. Their main dogmas are in such complete and manifest disagreement with reason that nothing more perverse can be imagined. Indeed, to wish to destroy the religion and the Church established by God Himself and committed to His perpetual protection, in order to bring back to us, after eighteen centuries, the customs and institutions of the heathen, is it not the height of folly and the most audacious impiety? But it is not less horrible nor more tolerable to see the merciful benefits granted by Jesus Christ, first to individuals, and then to men grouped in families and nations, repudiated: benefits which, as the enemies of Christianity themselves acknowledge, are of the highest value. CERTAINLY, IN SUCH A SENSELESS AND CRIMINAL PLAN IT IS NECESSARY TO RECOGNIZE THE IMPLACABLE HATRED OF SATAN AGAINST JESUS CHRIST, AND HIS THIRST FOR VENGEANCE.

LEO XIII, *Encyclical "Humanum Genus"*.

CHAPTER III
THE CASE OF ABBÉ ROCA
1850-1893

A year after the sonnets we have just reproduced, Abbé Roca began his publications.

Born in 1830, he left the school of the Carmelites and was ordained priest in 1858, appointed honorary canon of Perpignan in 1869, from that year he traveled to Spain - where he lived for some time during which a messianic gnosticism would take hold of him -, to the United States (1880), to Switzerland and to Italy. Already well versed in the occult sciences, he then undertook his frightening propaganda among the ecclesiastics and the youth. Suspended from his functions by Rome, he continued to speak and act as if he still belonged to the Church, preaching revolt and announcing the coming advent of the "divine synarchy" under the authority of a Pope converted to scientific Christianity. Proselyte of a new enlightened church within the regime that he qualifies as the socialism of Jesus and the Apostles, Roca is an apostate of the worst kind. Below an Eliphas Levi (ex-Abbot Constant), to be sure, but more dynamic than an ex-Abbot Lacuria, a Rosicrucian of the first hour, he frequents the high secret societies, a Martinist, occultist and cabalist. He does not play the role of a simple acolyte, he does not attend their meetings or their spiritualist congresses, neither as a figurehead nor as a disciple; on the contrary, he brings to them a certain prestige, that of the renegade priest, communicating the most lively flame of his hatred,

the support of his religious science in the service of the accursed doctrines. He lives in the intimacy of the Masters, whose authority he shares: of Chamuel, editor of the "Methodical Treatise of the Occult Sciences", of Papus, of "Church and the End of the Century", of Abbé Jeannin, whose bookshop in the Rue de Trévise conceals a Gnostic sanctuary where they officiate according to the Valentinian or Messianist cult; of Augustin Chaboseau, for whom he advertises the review "Psyché"; Barlet, whose works he recommends. All three are part of the twelve of the Chamber of the CABALISTIC ORDER OF THE ROSE-CRUZ. Moreover, his relations with the Magi testify in the blasphemous the nature of the god to which he sacrifices his priesthood. To Stanislas de Guaita, who writes to him: "My very dear brother in Jesus Christ", he replies: "MY VERY DEAR BROTHER IN JESUS CHRIST.... I DO NOT DENY ANY OF THE PRINCIPLES OF YOUR TEACHING, WHICH IS MINE. WE AGREE, MY DEAR BROTHER, ON ALL THE POINTS OF THE ESOTERIC DOCTRINE". When the Magus Papus, founder of the Martinist Order, behind which the Kabbalistic Order is entrenched, creates his magazines "The Veil of Isis" and "The Initiation", Roca advertises them, boasts of knowing their forty editors. . . This is, in his opinion, "THE TRUE INITIATION, THAT WHICH CHRIST DID AT TWELVE AND THEN AT SEVENTY TWO".

And here is, with Oswald Wirth, the subversive parody of the Christian dogmas under the misunderstandings of Masonic symbolism. Wirth congratulates Roca for the foundation of a newspaper, of ephemeral life: "EL SOCIALISTA CRISTIANO, ORGANO DEL SOCIALISMO DE JESUS Y DE LOS APOSTOLES" (THE CHRISTIAN SOCIALIST, ORGAN OF THE SOCIALISM OF JESUS AND THE APOSTLES). Roca answers him, repeating the lesson of Stanislas de Guaita:

"My dear brother in Christ: I need not tell you that "The Christian Socialist" has no other aim than to FAVOR THE INITIATION OF PRIESTS AND CATHOLICS TO THE

KNOWLEDGE OF THAT ESOTHERISM which is the occult and transcendent science no longer of the letter, whose reign has ended, but of the Spirit, whose reign is beginning."

August 23, 1891.

Terrible words. Roca warns us that socialism, in the hands of the high secret societies, is the sentimental layer of esoteric Christianity parodying the Gospel with infernal language. However, from that time on, some ecclesiastics will direct the course of their thought towards socialism, considering it as the realization on earth of charity, as the political advent of Christianity and even, for some, as a hatching of love in a material paradise destined to replace -we do not exaggerate their thought- eternal happiness.

Roca borrows from Saint-Yves d'Alveydre the vision of a synarchical society in which a silent revolution will enclose the Church. He confesses having found in that friend of Papus and Stanislas de Guaita a prophet, a sage, an abundance of spiritual life. Saint-Yves did nothing more than sketch the broad outlines of the Universal Church, a mixture of all religions and all sects under the rule of the occult "theocracy". Roca, for his part, has understood that, in order to achieve it, it is necessary to lead the clergy, or at least a certain number of priests, to another concept of dogmas, to instill in them, without their realizing it, the spirit of Masonic universalism, to indoctrinate them about the transcendence of Gnosis over faith, about the intimate union of the occult and Christianity, about the betrayal of the Gospel by the Vatican. It is necessary to convince them that the Roman Papacy is guilty of having substituted the initial Magisterium of Peter for the honors and riches of a Latin imperialism that must fall under the blows of a new clergy convinced beforehand of the inevitable victory of a new Church. And the latter will be established by a future Pontiff who will unite in his person and in his office those of the Pope and those of the Magician of the Synarchy.

As astonishing as it may seem, we do not affirm anything that is

not found in the writings of that clergyman so sadly famous in his time, both in the high initiatic instances and in the Catholic circles of which we speak, and whose work is not so much forgotten today as surrounded by a complicit silence, hiding from too many of his unconscious disciples the secret origin of neo-Christianity and its Gnostic bases. Let us leaf through his works: "Christianity, the Pope and Democracy", "The End of the Ancient World", "The Glorious Centenary", "The Fatal Crisis". We will discover in them, with the certainty of a conspiracy hatched in the bosom of the Church by the high secret societies, the seed of all the revolts of today, with their hope, their conviction of the final success.

"My Christ is not the Christ of the Vatican."

The religious evolution will run parallel to the social transformations towards the end of the "divine synarchy". Under the influence of the initiatory group organized by Oswald Wirth, an attempt will be made to introduce within the lodges the idea of that strange supra-confessional ecumenism which, gradually spreading throughout the "profane" world, under the features of a false Christianity immanent in the "universal conscience", will undoubtedly suppress in large part the difficult problems of the missionary question.

"A new Christianity, sublime, ample, profound, truly universalist, absolutely encyclopedic, which will end by bringing down on earth the whole heaven, as Victor Hugo said, by suppressing borders, sectarianisms, local, ethnic and zealous churches, divisive temples, the alveoli that hold, prisoners of Caesar¹⁰, the aching molecules of the great social body of Christ".

Glorious Centennial, p. 123.

¹⁰ Pope.

"What Christianity wants to build is not a pagoda, but a universal cult that will encompass all cults."

Ibid., p. 77.

To be universal, this worship can only be directed to a single god, whose invisible presence under the veils of each of the religions will reveal Science and Initiation: Man. Not an individual being, but the god of the new Humanism, Humanity itself, which, by an unheard-of blasphemy, replaces Christ, usurps the cult of adoration that is due only to the Divine Word,

"Humanity which, in my eyes, is confused with Christ in a much more real way than the mystics had hitherto believed".

That was not invented by Roca. That point of view is quite traditional in secret societies. Their philosophy is none other than the philosophy of the sects: a pantheistic ethicism, but which takes a sufficiently scriptural turn to assimilate equivocally the letter of Scripture to the cosmogonies of the Cabala and Gnosis, with the pretension of professing the true spirit of the Gospel, contrary to the Roman Church. Hence a subversion of the Faith, which sometimes, presented in a more subtle way, escapes even ecclesiastics whose theological culture is not very solid, at least in some aspects. Here is a model of the genre, in which Christ, "head and soul of the whole Cosmos", becomes the CHRIST-UNIVERSE, the CHRIST-SOCIAL, the christified mass:

"If Christ-Man is, as the incarnate Word, the only Son of God, he is also, consequently, the entire Universe, and especially all Humanity, or, rather, the innumerable series of traveling Humanities."

Ibid., p. 528.

For the incarnate Word, the Son of the Virgin Mary, is not the true Christ. If one doubts it, one must then read this small fragment in which cabalism and symbolism, always anxious to appeal to the Apocalypse, are mixed:

"Incarnation of uncreated Reason in created reason, manifestation of the absolute in the relative, Christ in person is a central SYMBOL, a kind of flesh-and-blood Hieroglyph speaking and acting in an ever-typical way. He is the Man-Book quoted jointly by the Kabbalah and the Apocalypse".

The End of the Ancient World, p. 12.

Let us observe here the inverse sense given to the Christian mystery by this definition, which expresses much less the assumption of human nature in the Divine Personality than the insertion of "uncreated Reason" (as if God reasoned!) in a human person. We do not think it necessary to go to other texts of the same kind that illustrate this primitive philosophy that sustains a non-existent theology if it is not by way of demonic subversion of the Faith. Its diabolical determination to inoculate an obsessive symbolism in Christian thought tends only to make us lose sight of the realities contained in the divine mysteries. Redemption will provide us with another example. This is nothing more than a social movement called, says Roca,

"evolution in the language of the sages, and redemption, disincarnation, death and ascension in the language of the enlightened priests."

Glorious Centennial, p. 237.

"The Gospel, with the bloody drama that constitutes its background, is a transcendental PARABLE in which the destinies of our globe and of the Humanity it contains are developed, under ALEGORIC and real forms at the same time".

The End of the Ancient World, p. 11.

In short, Roca will still say:

"MY CHRIST IS NOT THE ONE IN THE VATICAN".¹¹

¹¹ Words of Canon Roca to the International Spiritualist Congress held from September 9 to 16, 1889 at the Grand Orient of France, under the honorary

The Meaning of History and Evolution

With the world and because it is the world, CHRIST EVOLVES AND TRANSFORMS. "No one will stop the whirlwind of Christ, NO ONE WILL STOP THE TRAIN OF EVOLUTION WHICH CHRIST DRIVES THROUGH THE WORLDS AND WHICH WILL CROSS EVERYTHING". Dogmas evolve with him, since they are "SOMETHING LIVING LIKE HIM. WORLD, LIKE MAN, LIKE EVERY ORGANIC BEING". Echoes of the collective consciousness, they follow as it does "THE MARCH OF HISTORY", and by means of that sacrilegious bias, Roca identifies Christ with the idols of the day, makes him the god of the century.

The Church - The Papacy

Consequently, rebellion against the structure and authority of the Roman Church, against its sacramental discipline, is inevitable, and this is where Roca is of special interest to us. His heresies are not the only ones, nor do they stand out for their novelty. Before him others had professed them en bloc or in detail, under different forms. But what impresses in him is his coldly subversive will of modernism on subjects that in our days are of actuality, united to an enlightened conviction that they will be realized, and that one day the "sublime synarchy" will carry out the conquest of the Church. Because of his participation in the secret societies, he was too well placed not to know the plans of the high Freemasonries, and even not to have intervened in the elaboration of those plans, whose constant implementation is demonstrated to us by the present realities. Roca knew.

"What is being prepared in the universal Church...? It is not a reform, it is, I dare not say a revolution, since the word would sound wrong and would not be accurate, but an evolution".

presidency of the Duchess of Pomar (Lady Caithness), quoted by Papus, informant at the Congress, in "The Veil of Isis" (No. 130, 1893).

The End of the Ancient World, p. 327.

Perhaps he feared to frighten his disciples of the clergy - for he had disciples - with the word revolution, but the spirit and the intention were there: his imitators have understood it perfectly. And here is a paragraph in which the assault against Rome is not disguised:

"In its present form, the Papacy will disappear. The Pontiff of the divine synarchy will resemble the Pope of our days as much as the latter resembles the Pope of the Salt Lake . . . The new social order will be established outside of Rome, without Rome, in spite of Rome, against Rome.

"The old Papacy, the old priesthood, will willingly abdicate before the Pontificate and before the priests of the future, who will be those of the past converted and transfigured with a view to the scientific organization of the Planet in the light of the Gospel.

"And that new Church, though perhaps it should retain nothing of the scholastic discipline and rudimentary form of the ancient Church, will nevertheless receive from Rome Consecration and Canonical Jurisdiction."

Glorioso Centenario, pp. 452 and 466.

The CURIA will not be forgiven: "that political institution which, under the name of the ROMAN CURIA OR ROYAL VATICAN, HAS YUXTAPPOSED, AND AT TIMES EVEN SUPERPOSED THE DIVINE INSTITUTION". For "the Vatican is not the Church, Canon Law is not the Holy Gospel. Fortunately. According to Roca, the Curia is guilty of having led Christianity to the grave, but it will not be able to stop the evolution that has begun:

"However well sealed the slab of that tomb may be, however guarded it may be by the Red Centurions¹² who mount guard

¹² The Cardinals.

around that crypt, the funerary slab will be moved aside by the Angel of the Resurrection, that is, by the living force of Evolution or Redemption that the blood of Christ has deposited in his social body in order to propel him toward his high and divine destinies."

Glorious Centennial, p. 452.

The Redemptive Revolution! That is what the above words mean. The hopes of the Kabbalist and his "Brothers" have not yet been fulfilled. . . Nevertheless, in the vicinity of the Council the phrase "October Revolution" has been uttered. They have not been fulfilled, but at the moment when there is talk of schism, what shall we see yet?

"Who will these new priests be?"

The question is not from Michel de Saint-Pierre. It was formulated by Roca himself in 1889.

"The Progressives"

Lost in the Rhenish dreams, Roca finds in them the occasion to inform us that the revolution will be brought to the bosom of the Church by a part of the Clergy. Two camps will be formed in it, he affirms: that of those faithful to the old Papacy, whom he calls the "retrogrades", and, also according to the terminology of the time, that of the "ultramontanes". There is no doubt that today he would define them as INTEGRISTS and PROGRESSIVISTS, respectively.

"At this moment they form a ring that will break in half, and each of these two halves will form another ring. The split is going to happen: there will be the ring of the retrograde and the ring of the progressive."

Glorioso Centenario, pp. 446-47.

The new priests were those to whom he addressed this

exhortation, for he was already speaking to some of them:

"And we priests, let us pray. Let us bless, let us glorify those marvelous works from which will emerge the scientific, economic and social transfiguration of our religious mysteries, of our symbols, of our dogmas and of our sacraments. Do you not realize that our forms have grown old, that they are worn out, abandoned by the Spirit, that we are alone, with our hands full of empty shells and dead letters?"

Glorious Centennial, p. 102.

This language has a topical echo. Of course, the scientific, the economic, the social, realizing and revealing, according to them, the "mysteries", aspires to condemn doctrinal, sacramental and liturgical immobilism, which fills with satisfaction those new priests of trepidant progressivism. But, in the name of what "Spirit", following whom, does the apostate prophesy his anathemas? Roca, repeating the lessons of his master even in his own terms - and this is noteworthy - preaches the esoteric Christianity of Satan's poet: *"Oh, rites! Oh, deceased symbols! Your soul will be returned to you when Christianity, reinvigorated by the sap of its source, will be transfigured, when the eternal religion that it manifests, emitting the restorative breath of its intimate esotericism, will resurrect the dead letter with the kiss of the immortal spirit."*

S. DE GUAITA, *Essai de Sciences maudites*,
III Key to Black Magic, pp. 588-89.

Sacraments and Liturgy

These forms have aged because, for him, the supernatural no longer explains anything. He brings to this opinion the argument, much older than the aged but always living forms, of the SELF-SUFFICIENCY of human intelligence which in itself, by its intrinsic nature, is directly receptive of the Divine. What, then, do these

vehicles of grace mean: the sacraments, the liturgy?

"As long as Christian ideas remained in a state of sacramental incubation between our hands and under the veils of the liturgy, they could not exercise any effective and scientifically decisive social action on the organic constitution and on the public government of human societies."

Glorious Centennial, p. 162.

Has not the administration of the sacraments for centuries made Catholics and Christian nations? Despite this evidence, we know that some priests of our day, overcome by rationalistic doubt - because they no longer believe in the real presence as taught by the Church - would willingly subscribe to the atrocities of a Roca about the pure symbolism of the sacraments (an idea condemned by the encyclical *Pascendi*) and the primacy of human, social and scientific action.

If they only knew to what extent, by a contradiction from which the Satanism of the apostate is not excluded, the latter does not deny the sources of grace except to profane them by another sacrilegious cult! They would recoil in horror at the reading of that declaration of the theologian of hell, dogmatizing on the horrible liturgies of the occult groups recruited among the Catholic youth of the time.

"They know that our liturgy is theurgic, and that our sacramental rite is a compilation of white or divine magic, of a power no less fearsome than that which Moses had at his disposal. . . Here are the true priests. These new priests¹³ pronounce trembling the sacramental words that affect holy things. Do they tremble like this elsewhere, wherever routine and unconsciousness have distorted the cabalistic signs and mumble the formidable verb, the "Amen", the "fiat", the "hoc est?"

Glorious Centennial, p. 442.

These are doctrines and practices of very restricted circles of sadly enlightened followers, but they testify, prove, illustrate the

¹³ Roca speaks here of the occultists.

secret origin, the quality, the objective of the sacramental symbolism propagated in Catholic circles under a less crude light, under hypocritical forms more accessible to the profane, hinting little by little at the skepticism which, on the part of the priest, has incalculable repercussions on the faithful.

The loss of the supernatural spirit pushes infallibly towards idols. Consequently, it is not without reason that the High Secret Societies have forged in the shadows the instruments of progressive disintegration that constitute conformism, the priestly alignment on the world, the worship of the "Meaning of History", the primacy of human action, the Christ-social opposed to the mystical body, and that which gradually detaches itself from Rome: indiscipline and liturgical vandalism.

The cassock

Roca, the penholder of the sects, lies shamelessly to advocate the abandonment of the cassock:

"When [society] sees in the public square our archaic and bizarre dress, it gives it the effect of a masquerade and a carnival.....

"We are ridiculed; in satirical publications and on the stages of the theaters, the cassock and the hood serve as pasture for the sarcasm of the crowd."

Christ, the Pope and Democracy, pp. 105-107.

Marriage of priests

If Christ and the world are identified, what need is there for the priest to distinguish himself? Why impose on him a lifestyle that will mark him to a certain extent with the sign of segregation? No more

cassock and no more celibacy! In an insipid novel on that theme written for ecclesiastics, "The Abbé Gabriel and his bride", Roca puts these words in the mouth of his hero:

"I am an outcast, a Roman priest, an outcast, a eunuch. There is no place for me in the family home. I have no place in the sunshine of civilization; I am the plaything of fatality."

In the form of an open letter to the Pope, Roca writes this:

"Because of the sad fame that celibacy has earned us and that puts us in the pillory, because of the humiliating inheritance it has bequeathed us and because of the lamentable situation in which it places us at present, we find ourselves, Holy Father, miserably relegated from all the living and fruitful spheres of this world....."

"Lonely, despised, banished from everywhere, isolated on earth, confined in our presbyteries as in a kind of lazaretto, we concentrate day and night on the self, which is abhorrent and which deforms us in selfishness."

Christ, the Pope and Democracy, p. 103.

Let us note, in passing, that in the first half of 1965, an article by an ecclesiastic, quoted by "Nouvelles de Chrétienté", advocated marriage for priests isolated in their presbyteries in rural areas, and celibacy for clerics in community. Roca also, as if by chance, proposed, AS A TRANSITORY MEASURE, the foundation "of a mixed apostolate in two orders", one of voluntary celibate clerics, and the other of married clerics ("Glorious Centenary", p. 434).

Aggregate and communist priests

To become the true priests of the cosmo-social Christ, they will only need to exchange the toils of pastoral ministry for the

Stakhanovist marks in the economic competition that will lead the masses towards

"Comte's divine kingdom of Humanity, Ch. Fourier's phalansterium, Saint-Simon's golden century of the future, Saint-Yves d'Alvey-dre's universal synarchy, the socialism and communism of the anarchists. . . THE PRIESTS WILL BECOME DIRECTORS OF THE SYNDICAL UNIONS, OF THE MUTUAL BENEFIT SOCIETIES AND OF THE COOPERATIVE AGENCIES OF PRODUCTION AND CONSUMPTION, OF THE WORKERS' RETIREMENT AND OF OFFICIAL ASSISTANCE".

Glorious Centennial, p. 452.

After this text, we have seen priests, union delegates and union secretaries.

Following this path, the new priest, as a famous Mason says, will have extinguished stars in the sky that will not be lit again. By doctrine and example he will have demonstrated that paradise is not beyond this world, but here below. It is only here

"the kingdom of heaven, that is, the impersonal and divine reign of Truth in freedom, of Justice in Equality, of Social Economy in Fraternity, which constitutes the sacred trinomial of the evangelical synarchy".

Glorious Centennial, p. 20.

Let the world "de-clerify".

Such will be, according to ex-canonical Roca, the desired priest, the priest of the future, according to the plans drawn up in the secret offices of the Contra₇ Church at the end of the last century. It is shocking to hear that occultist priest savoring beforehand the fruit of the propagandas surreptitiously developed among the clergy -we shall see in what way- and uttering this cry of triumph:

"No! No! Monsieur Veuillot, humanity is not DECRISTIIZED, but DECLERIZED, so that the priest becomes humanized, and both become Christianized in the true sense of the Gospel."

Christ, the Pope and Democracy, p. 81.

The Council

Through the disclosures of Cretineau-Joly, we know the projects conceived by the High-Sales of the Carbonari to reach Rome with the help of priests conjured against the Church. Those disclosures did not fail to influence the failure of such projects, also due to the ineffectiveness of the recruitment methods, too visibly Masonic, used by the Carbonari. The synarchic method, as we shall see, will be very different. But already Br.¹. Renan, who, without being as Rock in the secret of the gods, knew its nature, had no doubt heard of it, since in "The Abbess of Jouarre" he writes that the religious reforms (euphemism with which he designates the religious and moral revolution) BE CARRIED OUT BY PERSONALITIES OF THE CHURCH ITSELF, IN COMPLETE COMPLIANCE WITH THE OBSERVANCES. That is to say, that the regular -and not separated- Clergy, influenced by the neo-Christianity open to the modern currents of thought, will end up, in a Council of the future, imposing on the Church the dogmatic and disciplinary degradation favorable to its integration in the "ecumenism" of the Lodges. At the time of Roca's writing, the formation of an immense and discreet network of subtle infiltration seemed to be so effective that the high secret societies did not doubt a success that Saint-Yves d'Alveydre and Roca himself took for granted. All efforts to the contrary would not prevent "NOTHING TO BE FULFILLED". (St.-Y. A.).

There would be, for example, a wave of liturgical anarchy overflowing all discipline in the name of a return to primitive Christianity and the aspirations of the collective conscience.

"I believe that divine worship, as regulated by the liturgy, the

ceremonial, the rites and THE PRECEPTS OF THE ROMAN CHURCH, will soon undergo in an ecumenical Council a transformation which, while restoring it to the venerable simplicity of the apostolic golden age, will bring it into harmony with THE NEW STATE OF CONSCIENCE AND MODERN CIVILIZATION."

ROCA, *El Abate Gabriel.*

It was also the illusion, pushed to a visionary state, of the conversion of a future pope to a movement opposed to the Syllabus and approving of the "new spirit of the world" [szc].

"Something will happen that will astound the world and bring it to its knees before its Redeemer. And that something will be the demonstration of the PERFECT AGREEMENT BETWEEN THE IDEALS OF MODERN CIVILIZATION AND THE IDEALS OF CHRIST AND HIS GOSPEL. This will mean the consecration of the new social order and the SOLEMN BAPTISM OF MODERN CIVILIZATION".

The End of the Ancient World, p. 282.

Interpreting, out of context, the words of the Lord to St. Peter: "When you are converted, confirm your brethren", and turning it in his own way against the apostolic tradition of the Roman See, he extracts from them the certainty that the Papacy will end up joining esoteric Christianity. Here is that fragment of bad progressive and democratic literature marked with the seal of the "house of the holy spirit", that is to say, of a delirious Rosicrucianism:

"The Vatican Convert will not have to reveal to his brethren, according to Christ, a new teaching; he will not have to impel Christendom or the world as a whole towards other ways than those followed by the peoples under the secret inspiration of the spirit, but simply to confirm them in that modern civilization whose evangelical principles, whose ideas and whose works,

essentially Christian, have become in spite of us the principles, ideas and works of the regenerated nations before Rome ever dreamed of advocating them. The Pontiff will limit himself to confirm and glorify the work of the Spirit of Christ or of the Christ-Spirit in the public spirit and, thanks to the privilege of his personal Infallibility, he will declare canonically urbi et orbi that the present civilization is the legitimate daughter of the Holy Gospel of the Social Redemption".

Glorious Centennial, p. 111.

Phew!

A plot. From the threats

Is this devastating delirium a simple "overheating" of the imagination, as occultists would say? The ephemeral roar of a choleric? To believe so would be to ignore the dens where long-term revolutions are plotted. Roca, admitted to the intimacy of the "Magicians", alluded to the fearsome secrets held by Stanislas de Guaita and Saint-Yves d'Alveydre about a future assault directed against the Roman Church, at the same time as the conquest of the nations by the high secret societies for the establishment of the "New World Order". Hence his certainty and his personal affirmations.

"I affirm that we are reaching the definitive collapse of the old religious, political and economic order, and I announce the beginning of a completely new cycle from all points of view in the Church, in the State, in the family, in all circuits of Zzwmana activity."

Glorious Centennial, p. 13.

Hence also, like his master Saint-Yves, the threat made against the resistance of Peter, whom the Counter-Church, in its fury, does not see as protected by the divine promise:

"An immolation is prepared which will solemnly atone. . . The Papacy will succumb; it will die under the sacred knife that will

forge the Fathers of the last Council. The Papal Caesar is a HOST crowned for the sacrifice".

CHAPTER IV

INFILTRATIONS, THE MODERNIST CRISIS

All this was said, it was plotted in the background of the secret societies shortly before 1890. It is necessary to take good note of it and to verify that a more or less hidden transmission from the inside to the outside has taken place. It is an evident fact that many of those ideas have taken shape in certain layers of contemporary Catholicism. In very different forms they are professed, they are affirmed, they are considered as pure orthodoxy, they want to impose them, those who oppose them are accused of we do not know what unhealthy deviations. By what paths have they invaded Christian thought? How have they been able to infiltrate to the point of becoming, as Roca foresaw, a power within the Church?

The innovation of the Synarchy consists of operating methodically by zones of influence, like the ripples that spread across the surface of the water into which a stone has just been thrown.

We have already spoken of Roca's relations with the highest initiates of his time. Let us look at his relations with some intellectuals who claimed to be Catholics.

Catholic' occultists

The first ones are evidently those that he maintained with

JOSEPHIN PELABAN. Since 1888, he was among the members of the First Council of the Kabbalistic Order of the Rosicrucian Cross. In January 1892, Roca advertised his book: "How to Become a Magician", published by the Librairie du Merveilleux. But, Josephin Peladan, enlightened by temperament, is inflamed by a Christian sentimentalism, whose sincerity, overheated by an astonishingly naive pride, reaches the point of revolted mysticism. He abruptly breaks with Guaita and the others to found the CABALISTIC ORDER OF THE CATHOLIC ROSE-CRUZ, in which the fever rises with the number of adepts who believe to find in the artistic and theatrical productions of the Czar (Josephin Peladan) the almost celestial food of a victorious renewal of the Christian faith. Roca refers to them saying: "Young people full of future, they feel irresistibly attracted to the altars of Christ to celebrate the divine mysteries". Thus we must understand the Gnostic parody of the Christian mysteries. At that time a series of esoteric magazines emerged: "The Star", "The Veil of Isis", "The Initiation", "The Aurora" . . . Roca recommends them; he collaborates with them, he knows all their editors; some of them proclaim their Catholicism. Jouhnet, for example, enjoys this reputation. In 1891, he writes to Roca:

"What you are now pursuing is the penetration of your hopes in the clergy itself."

And Roca answers him:

"Coming from such an important kabbalist, that encouragement is very valuable to me."

In the avant-garde newspaper of the former canon, one reads the announcement of a work that has just appeared: "Church and the end of the century", by Abbé Jeannin.

This work is significant, from many points of view, less for its tiresome enumeration of the alleged inadequacies of the Church (which the press and its book reviewers will highlight in abundance at the time of the Council), than for its prefigurative outline of the modernist evolution. The paragraphs we are about to quote show to

what extent some priests have already substituted in their minds Divine Revelation for the mysteries of occultism professed by the sects, and how that transformation of their faith into an odious esotericism nourishes in them the christic syncretism which today is at the basis of the Universal Religion of Humanity, if not preached, at least professed by some ecclesiastics. They also show to what extent such a disfigurement of Christianity has been implicitly propagated under the various forms of modernism. Indeed, in those paragraphs which justify the one religion in the developments of science and progress, we find everything that postulates the integral Renewal of the Church called for by progressivism.

"The Catholic Church, says Abbé Jeannin, possesses the Truth, the one, absolute Truth, the Truth that solves all the problems that human intelligence can and must pose. But it keeps it enclosed in an inextricable labyrinth of dogmas, whose contradictions discourage the most intrepid of Christians; it cloaks it in garments that hide its forms to make it more acceptable to vulgar prejudices, and drowns its voice in the inertia of sleep; it only shows its disfigured, materialized and disfigured image; and it gives it the name of Revelation."

Church and the end of the century, p. 138.

Denied the revelation, the mysteries remain and we try to explain them. But how to explain them if not through Gnosis, that science without limits as Br.'. Camille Savoie? And how can Gnosis itself reason them out, if not through the exposition of the "secret mysteries"?

"The principal Catholic dogmas," continues Abbé Jeannin, "are nothing more than a reminiscence or a re-edition of the past. It is the ancient Isis dressed in modern clothes, according to the tastes or the interests of those who have adored or exploited her. It is the Truth dressed in veils of various shades. It is the one Religion, universal, of all times and all places, but adapted to a special form which may have been suitable for certain times and

for certain races, but which cannot be suitable for ours.

"It happens that the human mind has evolved and demands reasonable beliefs to obey "Ratiana- bile obsequium". It happens that the law of progress is inescapable".

Ibid., p. 148.

Comparing with ancient religions the Catholic dogmas of Divine Unity, the Trinity, the Incarnation, the Redemption, the Virgin Mother, and then the Angels, man, the original fall, Paradise, Hell and Purgatory, the abbé comes to the conclusion that it is necessary to modernize all this; he considers that the Church must reform its dogmatic expositions, so that "the reconciliation of the enemy sisters: faith and reason" can take place.

"Unwavering in its dogma, which is the truth, it must adapt its formula to the demands of THE HUMAN MIND FREE OF PREJUDICE. It must remove the veil with which it covers the Soul of its theology, repudiate the old scholastic formulas....".

Ibid., p. 148.

The link that unites occultism, modernism and, now, THE UNIVERSAL RELIGION OF THE SECTS, is the syncretistic christianity that appears here clearly. It denounces at the same time the role played by certain clergymen in the religious evolution of our time, and the part taken in this evolution by the High Secret Societies; it shows that the first responsible for the contacts made with them are priests, and how the subversion has been carried out.

In the same avant-garde newspaper, a priest also writes a review of the book "Eoraka", by the Count of Lar-Mandie, published by Chamuel. Who is this priest? We do not know; but Larmandie is also a member of the Catholic Rose-Cross. Friend of Jouhnet and Papus, he collaborates with Roca in "The Star", gnostic organ of a whole group: "The Fraternity of the Star", which meets in the house of Madame Piou de Saint Gille, emulation of the famous Duchess of Pomar, intimate friend of Roca. Several priests attended, two of whom were

named Stalin and Housset. Some wrote in "The Christian Socialist", of the Cabalist Canon, like a certain Abbé de Montalte, others collaborated in the occult magazines, especially in those of Larmandie, like the famous Doctor Alta.

Dr. Alta

Let us turn our attention to Dr. Alta. With him we witness the perfection of the maneuver. The Roca case is too shocking. But some priests won over to the cause of the sects, marching on their path, even paving it, will gradually make it passable for the pilgrims of modernism. Sincere, but intoxicated by the new atmosphere, they will preach an open Christianity without realizing that this openness leads to the Church of Saint-Yves d'Alveydre and Roca. With Alta we have not yet reached that point, and yet Alta does not visibly break with the Church. His pseudonym allows him to continue in his parish, in spite of belonging to the occultist groups which, in this way, take advantage of his presence within the Clergy. In "*Les entretiens idéalistes*" of March 1907, Paul Vulliaud, of whom we will speak again, says of him: "Instead of fleeing from the temple like the foolish Luther, he remained to reform within the temple".

The formula expresses perfectly the method announced by the Carbonarii of the Alta-Venta, since indeed, Alta, who participates in the famous "Spiritualist Congresses" organized by Papus and the Martinist Order, collaborates with the Count of Larmandie. His work "The Gospel of the Spirit - St. John translated and commented" (1907), reflects in its double title the esoteric tradition of the Rosicrucians and the pretensions of all so-called Christian Freemasonry. Published by the Masonic bookstore Chacornac, it made a lot of noise and was of no less interest to the modernists than to the participants in the Spiritualist Congresses of 1908. The latter found in it their interpretation of St. John in accordance with the initiatory neo-Christianity transcending the mysteries of faith; the former could fish

in it many stimuli for their theory of immanence; both should be sensitive to its call for reform, whether for love of the evolution of the

*Temple of the Grand Orient for all grades with change of drapery
for each of them. ("Le Monde et la Vie", n° 131- April 1964).*

*The Hexagram or Solomon's seal (six-pointed star
) See Appendix 1.*

dogmas, either because of their correspondence with the esoteric "Church", by appealing to

*To the great Pope
that will raise the Catholic Church
from material Christianity to spiritual Christianity.*

But, on the other hand - let us not forget that he played at both tables - Dr. Alta collaborated in Abbé Naudet's periodical "La Justice Sociale", adding in a more effective way, in a disguised way, his contribution to the enterprise of doctrinal and disciplinary demolition carried out even in the seminaries themselves by that publication, despite the vetoes of Monsignor Dubillard and the Holy See.

This was Abbé Mélinge - the real name of Dr. Alta - parish priest of Mornigny, near Etampes, in the diocese of Versailles. In 1909 he was still in office.

His example is not unique. It is only one of the most sadly famous and significant. In "Symbolism", Br. Marius Lepage recounts, in fact, the case of a certain Siouville who, from 1909, paid a monthly visit to Oswald Wirth and in 1923 wrote a series of articles in his magazine, published in 1925 in book form under the title "The Prince of this World and Original Sin". In them it was said that the Church was guilty of the crime of inconstancy in the matter of teaching. Those relations lasted more than thirty years, until Siouville's death in 1933. Siouville was Abbé Lelong, a priest from the suburbs of Paris.

How many were those who had not ostensibly left the Church but remained in it only to sow the virus of subversion? A thousand, says Roca, with evident exaggeration. Saint-Yves d'Alveydre, more moderate, said: "I know holy priests who walk the path of synarchical Christianity ...". Deceived or as a sidekick, there was a small but very active number of priests, with whom one cannot confuse all those who, in spite of themselves, on the fringe of the circle of the enlightened and the initiated, were not insensitive to the less advanced theses of the esoteric Christianity of the Christian occultists. However, the penetration into the clergy of the ideas of sects so foreign to the

Catholic faith would have had no chance of success if modernism, which had taken some of them on its own, had not known how to acclimatize them under a form from which occultism had disappeared, and if another vehicle had not been susceptible of transmitting their implicit content. DEMOCRATIC MYSTICA has played this role. Undoubtedly, the democratic idea was not a novelty. From Lamennais onwards it was making its way, aided by the revolutions, the socialist schools and the intellectual atmosphere of the nineteenth century. The democracy that that century thought was not a regime independent of the form of government, based on the organicism of the nation, but the democracy of the mass, the undefined multitude taken as national personality, the identification of the number with the social entity. It took a certain mysticism, a very sentimental impulse to identify elements so far from each other. But what better breeding ground than that to make the idea of the mass-nation grow to the size of the mass-divinity, to ferment the leaven of the Christ-social, of the Christ-Humanity? Consequently, the "sint unum" of the Gospel accepted as the absolute term of social evolution, the palingenesis of redemptive Humanity, christified in spirit, the love of the people, the justice of the socialist paradise, all this could be mixed "in the warm incubation of the Holy-Spirit of the Gospel elaborating the work of Redemption", said Roca.

"I believe that this [social redemption of the peoples] is fulfilled in the new society through the advent of democracy."

"I believe that the democracy of our day is the legitimate daughter of the Catholic Church, a daughter born of the union of Jesus Christ with this Church."

"Modern society is a child of 89.... But it is also the child of Christ and of the Church. ... Why? Because the Spirit of Christ has become the public spirit of all civilized peoples."

Considering what Roca understands by Catholic Church, that is to say, not the Church of Rome but that of Saint-Yves d'Alveydre, this

democratic mystique that confused Christ and democracy in an apocalyptic omega was that of Vulliaud, another Catholic occultist. It abounds in his "Idealistic Conversations", within his group "LA COFRADIA ROSACRUCIANA DEL ROSETON", of which Marc SANGNIER has left us an edifying and touching eulogy. It is in this kind of influence that the "major groove" should see "THE UNIVERSAL SOUL OF THE CHURCH", asking as the limit of Christianity that "DEMOCRATIC IDEAL" uniting all tendencies, from Protestantism to the Russian revolutionaries of 1905. Strange identification of the "Christian ideal" with "that democratic ideal" which, it seems, guaranteed the triumph of the Church. But which Church? Roca had said it in his esoteric language: "CATHOLICISM IS NOT AN END, IT IS A PATH THROUGH WHICH CHRISTIANISM MUST PASS IN ORDER TO REACH ITS SOCIAL OBJECTIVE". You can see the illustration of this adage of "middle ground" Catholicism in one of the tarot cards. You are either a Kabbalist or not!

That mentality that invaded Catholicism at the beginning of the century produced an abundant literature sufficiently analyzed by Abbé Barbier in "Masonic Infiltrations in the Church". The present study adds some more specifically occult precisions. We refer the reader to that work for the period from the beginning of our century until 1910.

In any case, we do not want to end this first part without making some indispensable observations for the understanding of the whole.

First of all, if we refer to the paragraphs of Saint-Yves d'Alveydre on the national churches quoted above, we will see that this cultural mix brings together in its midst the Church and Freemasonry. It is therefore necessary to reconcile them, to create points of coincidence, to prepare between the lodges and Catholic opinion a phenomenon of osmosis. For this, it is necessary for Freemasonry to overcome the materialistic current that distances it from the objective and to develop the esoteric spiritualism that will bring it closer to it. The task will fall to Martinism, to the spiritualist Congresses, to the symbolist school of Oswald Wirth. Thus Roca will

be able to say of the Masons: "THEY WORK FOR CHRIST, WHETHER THEY KNOW IT OR NOT: THEY BUILD HIS ECLESIAL BODY, THE TRUE TEMPLE OF GOD, THE GLORIOUS HUMANITY OF THE FUTURE".

This rapprochement between the Church and Freemasonry is one of the key conditions of the system, an indispensable operation for integration into the synarchic whole and, given this necessity, ecclesiastical interlocutors must be found. Shortly before his death, Saint-Yves d'Alveydre had already expressed the desire to find partners in the clergy, "priests walking in the ways of synarchical Christianity". AN ORDER OF PRIESTS OF SUCH ABNEGATION AND GOOD WILL, AUTHORIZED BY ROME, ACCEPTED IN ADVANCE BY THE FRENCH GOVERNMENT, WOULD HAVE AN INCALCULABLE SCOPE FOR THE DIFFICULT SOLUTION OF THE PROBLEM OF THE SYNARCHICAL RECONCILIATION OF THE TWO SOCIETIES, CIVIL AND ECCLESIASTICAL". Great desire! But didn't those priests exist then: the Roca, the Montalte, the Jeannin, the Alta, the Siouville and others that Saint-Yves claimed to know? Undoubtedly there still are, for there have always been and always will be renegades and defectors. Roca was right in foreseeing that some ecclesiastics seduced by the prospects of a broader "renewed Catholicism", more "ecumenical" according to his own sense, would lend themselves to act as interlocutors, without suspecting the objectives sought. What Roca said of the Jesuits at the time could be said of them: "THEY ARE THE TRUE NIHILISTS OF THE OLD WORLD. THAT IS THEIR GLORY LET THEM CONTINUE; THEY ARE MORE EXPERT THAN YOU IN THE ART OF PILING UP RUINS".

With this double condition, the high dignitaries of the great Masonic obediences will be able to enter the fray. They will have the possibility of dialogue with Catholics, also with the clergy, on a supposedly common spiritualism. Christ, yes, but not the Christ of Rome; no dogmas, but an interior and personal revelation with which modernism has too many affinities; and also a necessary alliance with

socialism. "Pure Christianity is socialism," said Roca, and everyone is Christian in his own way, at least in germ. Consequently, no struggles, no anathemas, but simply a return to the sources, evolution, sympathetic adaptation, good relations with the Brothers..., who, moreover, and as it will be said later, will have approached the "Priests with knapsacks on their shoulders", during the Great War of 1914-1918.

This last argument, in particular, far from deceiving us, should convince us, on the contrary, of the existence of a machination plotted at the level of high Freemasonry and evolving in the shadows.

Indeed, what do we see after that war? A noisy outburst of anticlericalism. After the 1918 legislature, after the "blue horizon" chamber, the struggle against the free school, against the religious, against the alleged usurpations of the Church, was resumed. The Grand Lodge of France and the Grand Orient unleashed a furious offensive on the left, multiplied the meetings, the rallies, the slogans that would make foresee a return of Combism if the opinion would lend itself to it, but that would certainly lead to the elections of a very advanced socialism. On the sidelines, or rather behind the scenes, conversations are being held which reknotted the chain of pre-war interviews, for the tradition of the Vulliauds, the Larmandies, the Marc Sang- niers, has not been lost.

In 1910, the very synarchical PONTIGNY DECADES had been founded; they were insisted upon by business leaders, members of the liberal professions, university students, who were joined, it is said, by courageous ecclesiastics who were undoubtedly ignorant of the high initiatory instances that transmit the secrets. From all this, a movement will emerge. After the death of Papus, which occurred in 1916, the Martinist Order split into two; One of the branches, "THE MARTINIST AND SYNARCHICAL ORDER", directed by Victor Blanchard, brilliant collaborator of the disappeared Magician, will be in charge of animating that movement, masterpiece of what Monsignor Jouin called "white Freemasonry", which, in order to create in an "intelligent" way the climate of reconciliation with the

Church, was going to devote itself to the conquest of ecclesiastical personalities at the same time that of elements of the bourgeois classes and of certain syndical major states.

And they are rebels who profess and repeat, under subtle forms, the monstrous errors about the evolution of dogma, about the return to the pure Gospel - that is, to the Gospel pruned, as they say, of the explanations of Theology, of the definitions of the Councils, of the maxims of asceticism -, about the emancipation of the Church, in their new way, without rising up so as not to be expelled, without submitting either so as not to fail in their own convictions; finally, on the adaptation to the present times, in everything, in the way of speaking, writing and preaching a charity without faith, very indulgent towards unbelievers, but which opens to all the way to eternal ruin.

ST. PIUS X, April 17, 1907.

PART TWO

THE CHURCH IN THE COVENANT PLAN
SYNARCHICAL COVENANT

THE ATTEMPTS OF RAPPROCHEMENT
CHURCH- FREEMASONRY

1920-1963

CHAPTER V

THE AIX-LA-CHAPELLE TALKS

Birth of the synarchic movement

In 1922, the "Synarchical Movement" was born in France, at the same time as its sister, the "Pan-European" movement, was born in Vienna, thanks to the efforts of Count de Coudenhove-Kalergi. Both obey the same inspiration: both are models of organization for the discreet diffusion of the principles of the "NEW ORDER", first within Freemasonry, then in the profane world: "the imperial synarchic era begins for France and, through France, for the world"¹⁴. The synarchy, as has been said, is not limited to the ambition to bring together in a monolithic bloc the political, economic and social forces of the nation. In order to put individuals in a position, it is necessary to integrate all the spiritual, cultural and religious tendencies. This silent revolution, but real and total, emblazoned with a rigorous technicality, must ignore "the defense of ecclesiastical privileges, movable, bourgeois, traditional or recently acquired", as well as "the defense of the ecclesiastical privileges, whether they are traditional or recently acquired".

that "the blind subversion of the forces of the country for the establishment of new proletarian privileges"¹⁵. Neither right nor left. .

¹⁴ Synarchic pact.

¹⁵ Synarchic pact.

seduction of the middle way. But also a smokescreen behind which the maneuver is concealed.

In the international field, Federalism; in the economic order, a technocratic socialism, common denominator of communism and capitalism scientifically conjugated; both will prevent us from the revolution of the street. The revolution in the minds will be carried out by means of the reduction of all values to another common denominator: the "NEW HUMANISM", or the "INTEGRAL HUMANISM", which will hide the traditional objectives of the Counter-Church. But the implementation of the system supposes, before the integration of the social and cultural elements duly amassed, the disintegration of the traditional cadres and of course only of them, because they are the only ones that exist. This is the application of the old Rosicrucian adage: "Sol- ve, Coagula", that is to say: "dissolve, and then reunite". From the spiritual point of view, the undertaking appears to be very delicate. The lower Freemasonries, those of the Grand Lodge of France and the Grand Orient of France, are not prepared for it. They are still engaged in a furious offensive against the Church, with regard to which the Great War of 1914-1918 has pacified the spirits. After the armistice, the election of the National Bloc, of the House of "blue horizon" as we have pointed out, is an effective sign of a mutual understanding at the level of the nation, which makes possible a religious revival that begins to become evident. This displeases the Grand Lodge and the Grand Orient. "Let us not hesitate to make war on all religions", says the former in its convent of 1922, "Let us resume the usual harsh combat to the renewed cry of Voltaire: Let us crush the infamous!", adds the latter that same year. These declarations of war are not platonic.

After the fall of the National Bloc, the resumption of the struggles of other eras against the free school, in favor of the single school, against the religious who had returned to France, also produced useful results by the division they sowed and by the impulse they lent to the politics of the extreme left and to growing internationalism. The disintegration of everything up to the 1940 war

followed a downward path, marked by the disagreements of the former allies, by the communist disturbances, the Popular Front, etcetera.

However, the most arduous task is to make the Blue Freemasons understand the subtle game of integrating the Church into the system, and this poses at the same time the need to disunite Catholics while reaching out to the Church. The need is all the more pressing inasmuch as it is incumbent upon the Synarchy to remove the legitimate distrust that weighs upon Freemasonry, in order to favor the fruitful contacts foreseen for the future. Of course, this delicate task can only be entrusted with great circumspection to the Brothers of Blue Freemasonry, whose dealings in the field of politics have caused and will continue to cause several scandals, of which, moreover, advantage must be taken to induce them to be more pliable. The Master, Saint-Yves d'Alveydre, had rightly written in "The Mission of the Jews": "If the architectural plan and its execution were left in the hands of masons and onlookers, the monument would never be finished". Therefore, the tactic is elaborated in the closed circle of sects such as Martinism or high degree Freemasonry, such as the Supreme Council of France. It will be some years before the great lines of the system emerge in the form of the international policy of the Locamo Pact, of an economic planning with its industrial agreements, its offices of labor organization and, from the religious point of view, of an ecumenical spiritualism "beyond" religions. But the subway work continues according to the double method of dislocation and rapprochement. The progressivism announced by Roca is going to stand up against tradition.

From that same period, in 1921, an anonymous memorial, "Memorial sur la Sapinière", circulated in the modernist circles, which was to become the workhorse of Catholics passionate for a new Order, deplored the backwardness of the Church and insisting on the urgency of bringing it up to date, in accordance with the sense of History. In that memorial, the existence of a "fundamentalist" plot is discovered for the first time, according to photocopies of documents,

of which we do not know into whose hands the originals have fallen. The story is sufficiently well known for us to dwell on it. But, two years later, in a review, "Le mouvement des idées et des faits", recently created by Abbé Lugan, the publication of the Memorial attracted all the more attention because its wide circulation in ecclesiastical circles provoked not only a current of sympathy towards the left and a rather aggressive spirit of division, but also a regrouping of the practical modernists. These, no longer tackling head-on the theses condemned by St. Pius X, contributed their efforts in support of Christian democracy against the followers of Louis Canet, alias Nicolas Fontaine, in his work: "Holy See,

*The triumphant Freemasonry presented as the synthesis
of all religions*

GRADE 33 EMBLEM

*INRI in no way means "Jesus of Nazareth, King of the Jews", but:
IGNE NATURA RENOVATUR INTEGRA.*

*By the fire [i.e. the Spirit], nature is entirely renewed
[essentially Rosa-Cruz motto].*

Integral Catholics and Action Française", inspired by the Quai d'Orsay, which they want to cover with the same opprobrium by branding them as enemies of progress and backward oppressors of the Church, which they have wanted to keep until now attached to their ploughshares.

"Freemasonry is a myth"

We would not have mentioned the Memorial if certain circumstances of that affair had not drawn our attention to the "new Christianity" of the secret societies. Not because Abbé Lugan, founder and director of the "Movement of ideas and facts", was a follower of them, but because since 1910 we see him collaborating in the "Idealist Conversations" founded four years earlier by Paul Vulliaud. Paul Vulliaud, who multiplied his professions of Catholic faith, showed in his magazine and in the conferences he gave at the Theosophical Society, a Christian esotericism very close to Gnosis; he gathered his friends and collaborators in the "Rosicrucian Brotherhood of the Rose Window", which was devoted to religious art. On many points, Paul Vulliaud was not far from the theories of Victor Rlanchard, president with Magus Papus of the Congresses of the Spiritualist Alliance and who, after the war, was to become the Grand Master of the Martinist and Synarchist Order. The pages of the "Idealist Conversations" were, in 1910, wide open to Abbé Lugan. Irony of things! That clergyman, who brought the support of his pen and the prestige of his priesthood to an esoteric magazine for his campaigns in favor of democracy, that clergyman who would not delay in mixing with the Masons in a union of freethinkers and freethinkers, inserted in his own magazine, in 1923, an anonymous memorial accusing Catholics labeled "fundamentalists" of forming a secret society It is true that the exploitation of that bold stroke was aimed at notable objectives. Monsignor Jouin, for example, and his learned "International Review of Secret Societies", who since 1912 had been denouncing the plot - the real one - of Freemasonry against the Church and its infiltrations in

the Catholic milieus. If those anti-Masons were nothing more than sectarians, partisans in coalition against the lodges, was it not time to put an end to that scandal? And here are justified the attempts of rapprochement between the Church and Freemasonry ... slandered.

Next to Father Desbuquois, Director of the Popular Action of Reims, considered, if not the author of the Memorial, at least the one who had given the photocopies of the documents to the editor, was one of his friends and collaborators, Father Berteloot, belonging like him to the Society of Jesus. Father Berteloot's regular contacts, since 1907 and perhaps earlier, with Brothers of various Lodges, had led him to believe that not all were anti-clerical sectarians, that many were straying in good faith into humanitarian idealism, that some, even, by their natural qualities and their works, far from personally deserving the accusations made against the Masonic order, were entitled to some sympathy. Up to this point, everything is correct. Leo XIII had recognized this; experience testifies to it. But, like almost all ecclesiastics who had gone astray in such relations, Father Berteloot nourished the illusion of the usefulness of attempts to reconcile the Church with Freemasonry. He was forgetting that secrecy from degree to degree allows Freemasonry to conceal, even from its members, the designs of its highest directors.

Ingenuity? In part. But also the ironic obsession of a greater Church making a pact with socialism, the democracy of the Armchair, all the spiritualists, whether in the manner of Oswald Wirth, Mahatma Gandhi or anyone else. Parallel to the degradation of the social principles that will soon turn into progressive anarchy, the sympathies of a Berteloot for the Scottish rite of the Grand Lodge of France, added to the defamatory discredit cast on the "International Review of the Secret Societies" of Monsignor Jouin, already create the favorable prejudice and the High Degrees hope that this turn of opinion will translate into a forthcoming success of their plan. In 1924, "La Vie Catholique", barely founded, in its number 3 of October 18, published an article signed by Francisque Gay in which, among other things, one can read the following:

"Freemasonry is a myth. I do not believe in it any more than in the tenebrous plots of the Congregation of the time of Charles X, or in the target shooting of the RR. PP. Jesuits in the caves of Montrouge".

Ibas talks of Aix-la-Chapelle

"La Vie Catholique" began its career by deceiving its world with a sovereign disregard for papal encyclicals and reality. Barely two years after that article, the great idea of the rapprochement between the Church and Freemasonry, when made public, was to confirm older information.

Father Gruber had long been considered one of the best-informed specialists on Masonic matters. But is information, however broad, enough when the method of judging about it fails somewhere? In the Leo Taxil case, Father Gruber had already spoken out against the extravagant presentation of diabolical spells in the Lodges; however, he had failed to grasp the policy then pursued by the secret societies.

In that matter, how could Father Gruber stick only to the confessed documents, when he himself recognized the extent, the rigour of the Masonic secret, its incompatibility with Christian morality? Did he not see the increase of the precautions that this secret imposes on the investigator of the truth? One can understand the polite disagreement that Monsignor Jouin expressed to him in the International Review of the Secret Societies; whatever his apostolic intentions may have been, his unusual confidence in the High Masons is astonishing; and it is regrettable that he allowed, without protest, the High Masons to say that the Church was changing its attitude with regard to them. In 1928, and through the "Frankfurter Zeitung", we learned that, since 1926, Conferences on a Catholic-Masonic rapprochement between High Dignitaries and Fathers Gruber and Mukermann, of the Society of Jesus, were being held in Aix-la-Chapelle. The main theme of the conversations was the opportunity to

put an end to the polemics between Catholics and Freemasons, and even to collaborate in the fight against communism. To the brothers who reproached him for going to Canossa, Br.'. Reichl, one of the main interlocutors, answered them:

". ...Freemasonry expresses today the ardent desire to collaborate with the Church against the dangerous forces of revolution represented today by the radical, anarchist, nihilist and Bolshevik parties".

According to that Grand Master, it was going to be more than a simple: Cease fire! And so did Br.'. Brenier, President of the Grand Orient of France, who affirmed, speaking in Mulhouse, on May 27, 1929, of a project of Concordat - which is something different - that:

"For two centuries, our most dangerous enemy has been the Church; now she seems ready to acknowledge that she took the wrong path."

It matters little that each of the parties was accused of going to Canossa or that it was assured that they had been the theater of an eternal alliance in the fight against communism which, on the other hand, Freemasonry, by other means and other lodges, effectively supported, while Christian progressivism facilitated its task.

But, more than on the content of those conversations, we must fix our attention on the interlocutors gathered in Aix-la-Chapelle.

On the one hand, Br/'. Curt Reichl, member of the supreme council of Austria, Br/'. Eugéne Lermhoff, Grand Master of the Austrian Grand Lodge, and Br/'. Ossian Lang, general secretary of the Grand Lodge of New York, representing 340,000 members. In front of them Fathers Gruber and Mukermann, who gave, no doubt, the impression of believing themselves provided with a mandate, as Br.'. Lantoine, secretary of the Grand Lodge of France, hastened to exploit their presence in his own way:

"Let us not believe that Father Gruber, in his letter, as in his

meeting with the Masons in Aix-la-Chapelle, obeyed his personal inspiration. A Jesuit does not and cannot allow himself such initiatives. He has behind him the heads of his Order and, I dare to hope, an even higher authority. In fact, far from disavowing such a policy, the "Civiltà Cattolica" of Rome and the "Eludes" of Paris supported it with the tact that the profession demands".

Letter to the Sovereign Pontiff, p. 61.

In any case, it is evident that at that time the initiative of the movement of rapprochement corresponded to a group of Fathers of the Society of Jesus and to some high dignitaries of the Masonry of the Ancient and Accepted Scottish Rite. To Fathers Gruber and Mukermann must be added Fr. Gierens, from Bremen, and Fr. Macé, in France, whose declarations to the press are like an echo of the conversations of Aix-la-Chapelle. In front of them, the three representatives of the Supreme Councils are waving the argument of their obedience to the Great Architect of the Universe, an all-purpose fetish for all religions, including the lu- cipherine ones, and they continually allude to the Bible in the manner of the high initiates, noisily "uncloaking" their disturbing spiritualism.

Once made public, those steps did not fail to impress the "profane" world. Br. Marc Rucart, in the "Volonté" of August 6, *trusts* in a coming appeasement between the Catholics and the radical party, which is the quasi-official party of Freemasonry in France, although that tactic of pacification in the forum, so necessary for the progress of the system, will not be able to develop until later. For the time being, we can already speak of an apparently unimportant novelty, although significant of the impulse given to the movement. It is the UNION OF LIBREPENSERS AND LIBRECREYERS, in which are to be noted Brothers Ferdinand Buisson and Pécault, two veterans of aggressive secularism miraculously softened, together with Gide, Guignebert and Brothers Lantoine, of the Scottish Rite (Grand Lodge of France), and Lebey, former president of the Grand Orient of France. We are not surprised to see in their company Abbé Lugan, Abbé Viollet and Marc

Sangnier. As if by chance, this Union was formed after the appearance, in 1926, of a book by Brother Izoulet, entitled: "Paris, Capital of Religions". In that book, Izoulet advocated the formation of a "Regulation of beliefs".

We arrive, then, at a moment when the pontifical warnings about Freemasonry, Catholic vigilance, the vigor of the principles and the spirit of the future concessions, are going to be mixed in a sort of progressive vision, of a meltdown:

"A LOCARNO OF CONSCIENCES is being prepared among us, which will not be the result of an implacable battle that leaves behind it some victors and some vanquished, but a loyal agreement through which the belligerents of yesterday.... . WOULD SEAL IN A DEFINITIVE WAY THE PACT OF APPEASEMENT AND LIBERATION".

La Croix, September 11, 1929.

What was Abbé Desgranges thinking when he signed these lines?

The way was clear for the synarchic offensive, whose fundamental pact was to provide the formula for the technocratic and integrationist New Order.

CHAPTER VI

THE SYNARCHIC PACT

And here is a great Masonic party!

In that same year 1926 in which Father Gruber begins his

conversations with the Grand Masters, in which Br.'. Izoulet presents his project of a Regulation of Religions, we enter the Lodge "The Portico", of the Scottish Rite, dependent on the Grand Lodge of France. The Brother'. tuiler, let us hope, will not close the door in our face. We mean no harm to anyone, our intentions are pure, our discretion, in equal proportion, all the more reason to be assured that we will not that evening to surprise the secrets of "Freemasonry in your home"¹⁶ and that otherwise, despite our desire we will not be told absolutely nothing.

We are attending a banquet.

But what a feast! It is given in honor of Br. Lan- toine, founder of the Lodge and moreover Secretary General archivist of the Grand Lodge of France. Useless to describe the table or to say whether the hydrophobes were in the majority, a thing common to all festivities of that kind. But Br.'. Lantoine, of course, beamed with pride. A spiritual commemorative album circulated from hand to hand, representing him in various circumstances disguised as a Greek in memory of the philosopher Zenon, with whom the Brothers of the "Portico" willingly compared him, both because of the name of the Lodge and because of the philosophical arcana in which the curvilinear intelligence of the hero of the day was in the habit of getting entangled and evolving. He was seen under a portico attached to a column, thinking perhaps of "Hiram crowned with thorns", or meditating on the ecumenism of Saint-Yves d'Alveydre; he was also seen in a barrel, like Diogenes, in search of the Truth, a theme familiar to the intellectuals of Freemasonry and always topical by virtue of the principle that it will only be found when it is not sought. He was finally accompanied by a disciple, no doubt indoctrinating him on the detested Nazarene, accusing him of having formulated the principles of communism and fascism, judging by what Br. Dumesnil de Grammont, who was present at those banquets.

But suddenly, Zenon-Lantoine becomes serious: he is going to

¹⁶ From Br.'. Lantoine who has also written "Freemasonry in the State". Two very interesting historical works, but with many reservations.

propose a truce to the Church:

"How, into vile lead, has pure gold been bartered?"

Here we will need a little patience, since metamorphoses are not always explained with the same ease with which they occur, and their cause, often hidden, is only discovered after a period of reflection before suddenly receiving, like the Brothers, the Light of initiation.

The "Demo-I(theocracy)"

In 1935 appears the "SYNARCHIC PACT FOR THE FRENCH EMPIRE", a very secret document which, through thirteen points and five hundred and ninety-eight articles, technically exposes the general planning of the nation, of the continent, of the planet, and from all points of view, from the world government to the companies, the unions and the religions. Although secret, there is nothing initiatory about the document and it circulates through individual, clandestine, carefully controlled communications among selected "profane", potential followers of the Revolutionary Synarchic Committee. The document was later discovered in a Martinist Lodge in Lyon and published several times. The text as a whole, which bears the stamp of Martinism, does nothing more than put in a pseudo-scientific, technocratic form, adapted to our time, the doctrine of Saint-Yves d'Alveydre.

Let us omit the international, political, economic and social aspect of the system. What interests us here is its religious objective. The system, totalitarian, is fundamentally anti-Roman. "The regime of the Synarchist revolution" stands in the first place against "TRADITIONAL CLERICALISM". We do not hear the declaration of war of a young clergy that reproaches the Church for having corrupted primitive Christianity and made a pact with plutocratic capitalism? Do these clerics realize that they are merely repeating, without realizing it, the assumptions of the Saint-Yves, the Roca, Martinism, for the establishment of the New Church and the New

Priesthood in the new Humanity dreamed of by the sects?

This new Church, that of the "social Christ", is the *demo-ideocracy*, that is to say, of the opinion informed and strained by the state power that gathers in its hand, and only in its hand, the organs of the intellectual life and the religious life of the people:

"In a true democracy understood in the synarchical mode, no individual is on the margins of the cultural nation."

Through the domination of the system over every civic element, over every way of thinking and acting, the problem of relations between Church and State is to be solved once and for all. The totalitarian integration of the former into the latter would, in effect, eliminate the problems:

"As a de facto cultural state, the Synarchic Nation manifests itself ontologically by the ensemble of its academics, its pedagogues, its ecclesiastics, its artists, its scholars, its intellectuals and pure technicians, all of whom form a demo-ideocracy of service, merit and talent.

"Each nation is the sovereign ruler of its cultural domain.

"The full synarchization of the French Empire requires . . . the reform of the cultural regime in order to establish the cultural order of each nation in the Empire."

We were still at the time when France had Colonies, and that is why we speak of Empire.

Let us re-read Saint-Yves d'Alveydre's page at the head of this study: fifty years later, the program of integration of values, institutions, culture and religions, with the exception of Freemasonry, in a national consortium, has been faithfully preserved, transmitted, scrupulously translated into a technocratic language capable of astonishing the unwary, of recruiting the adept.

"That demo-ideocracy, says the Pact, is the set of citizens who have acquired the full collective cultural knowledge and

professionally absorb their lives in it: university students, pedagogues, ECCLESIAINS, artists, scholars, intellectuals and pure technicians."

The only thing that has changed is the name of this mixture. It is no longer called a church, as Saint-Yves d'Alveydre used to say, but the CULTURAL ORDER in which the Roman Church will take its place as a minor partner, to play a role strictly adapted to the constitution and doctrine of the Synarchical State. Indeed:

"A cultural democracy is not really constituted in the synarchic way, if it is not subtracted from any privilege in law or in fact, from the reign of incompetence, from the pressure of money, from the influence of any oligarchy, from the dictatorship in law or in fact of any sectarian or partisan class or congregation, to the intolerant maneuvers of any group, whether of an ecclesiastical, philosophical or political character, which tend to exclude any of the forms of national or imperial thought, even if expressed by a weak minority or by a single individual"¹⁷.

What conclusion should be drawn from these texts?

In the first place, they give the formula of a doctrinal superfascism. Under the cloak of a liberalism welcoming the various forms of culture and religious convictions, they create a unitary system which differs from Nazism only in the fact that the latter imposes its doctrine and only its doctrine, while the synarchy reduces all that exists to a common denominator. This reduction postulates the integration of divergent factors. The insistence of the Pact in naming the ecclesiastics demonstrates in an irrefutable way that this integration must lead to a national Church that makes a clean sweep of the Pope's jurisdictional power and, eventually, of his doctrinal magisterium. Other paragraphs of the document do not hide, in fact, the claim to oppose the violation of "liberated consciences" and the

¹⁷ This "single individual", according to another document: the "Scheme of the Social Archetype", contemporary of the "Synarchical Pact", would be the "Primate", which we already find in Saint-Yves d'Alveydre.

admission of any *orthodoxy*, whatever it may be, with the exception of that of the regime, of course. For there is an orthodoxy of the regime. Even if it is only that basis continuously repeated in all the chapters of the Pact: "THE INTEGRAL HUMANISM" pagan and pantheistic of the High Secret Societies from which comes "THE PRIMACY OF THE SPIRITUAL IN OUR REVOLUTIONARY MOVEMENT", according to the same text. Curious echoes to the titles of works by M. Jacques Maritain, published at the same time and whose success, remembered by all, testifies to the diffusion reached by certain key-words.

That diffusion is not accidental, although it should not lead us to the conclusion that those ideas were extracted directly from the synarchic pact by some vulgarizers who were in the secret. There were, no doubt, but the Pact, at that time, was confidential. The affiliates had to spread the ideas around, was the slogan, but without putting the text in view of their listeners. Thus, a wave of new theories of which the distant prolegomena, the secret principles, the deep source and the benefits that their authors expected from them in an indeterminate future were ignored at the same time, created a climate.

We are already in the midst of a renaissance of spiritualism in the environments that rationalism and materialism had directed against the Church. In Freemasonry, several financial scandals, and above all the Stavisky affair, which exposed the dealings of some political and ambitious Brs.^s. induced the others, horrified, to reconsider spiritual values, to renounce the old customs of Comblism with regard to the Church, and even to maintain certain relationships. The secret of the Pact, the spiritualist turn of a good number of Lodges, a certain openness towards socialism, which advocates professional organization at a time when the Communist party appears threatening, all under the sign of a universal humanism in an atmosphere of détente, of confidence in the new social techniques, dazzles the opinion.

All this persuades some ecclesiastics of the convenience of attempting a reasonable union with this new world. The idea of the

rapprochement between the Church and Freemasonry seems to them a gesture of appeasement, if not necessary, at least useful, while for a fraction of the High Secret Societies of which we will have occasion to speak, the subject of the rapprochement appears as THE FIRST TACTICAL HANDLE TOWARDS INTEGRATION.

CHAPTER VII

THE LETTER TO THE SUPREME PONTIFF

It is at this moment that Br/. Albert Lantoine enters the scene.

In 1937 he published in the editions of "Symbolism", directed by Brother Oswald Wirth, 33rd degree like him of the Scottish Rite, his "LETTER TO THE SUPREME PONTIFICE", prefaced by Wirth himself. It is worth recalling these details to bring to light the continuous plot that links the promoters of the synarchic plan of the time of Saint-Yves d'Alveydre, of Abbé Roca, of the Papus, with the present and future teams that will try to attract the Church to the system by means of ever more pressing campaigns in favor of rapprochement with Freemasonry, aided in this task by ecclesiastics whose ambition is matched by their naiveté. With the "Letter to the Supreme Pontiff" we enter a new phase of the matter. It is no longer a question of more or less confidential conversations aimed at moderating the tone of the polemics, but simply of an alliance. The question officially arises as to whether the Church is ready to collaborate with Freemasonry in the entirely temporal objective of defending civilization against the growing barbarism, whether it is ready to accept a *modus vivendi* of the two powers on the basis of their spiritualisms, irreducible, it is true, but which have in common their opposition to materialism.

What interests us here is not precisely the content of the "Letter", but its effects. That simplistic theme, at a time when the request was neither necessitated by events nor justified by the equivocal

circumstances of its approach, aroused understandable astonishment on the Catholic side, but also some approvals that seemed less warm than conditioned by a pre-established complex.

The analysis of the "Letter", far from attracting those approbations, must logically have driven them away; the general tone is insolent, despite the offer of a "Cease-fire", which is moreover accompanied by the old accusations repeatedly made against the Church: the Inquisition, its spirit of domination, its intolerance, its doctrine far removed from primitive Christianity, without forgetting the usual attack against the anti-Masons of the International Review of Secret Societies or elsewhere. Consequently, we will be allowed to be astonished, in our turn, not by the "Letter to the Supreme Pontiff" of Albert Lantoine, a formula taken from the ex-canonical Roca^u, but by the answer that Father Berteloot gave him in September 1938 in the "Revue de Paris"^{18 19}. Shall we say that Father Berteloot's priestly zeal for the conversion of the Masons is somewhat dubious? Certainly not! But we have the right, we even consider that we have the duty, to find it strange and not to approve of his way of exercising it.

Father Berteloot gives the impression that too much assiduous contact with some Brothers, among whom are certainly men of worth and sympathetic character, has accustomed him to judge, through these men, an institution that leads them like blind men towards ever more distant objectives of which they are unaware.

But there are others who are aware of these objectives and we do not hesitate to say that, in his case, Father Berteloot was merely endorsing a political operation.

AS IT WAS A POLITICAL OPERATION.

Not those whose motives were loudly proclaimed, whose urgency was invoked. A sincere opposition to communism that would

¹⁸ "Christianity, the Pope and Democracy", by Kabbalist Roca, was in the form of a "Letter to the Supreme Pontiff".

¹⁹ "While preparing his letter (and up to the time of his death) Lantoine had had numerous contacts with a Jesuit, Father Berteloot..." (Br. Corneloup, of the Grand Orient of France).

have been valid in itself, supported by the minimal reasons of natural law, did not really exist either among the *Martinists who inspired the Synarchist Poet, or among the high Masons won to the movement.* After having rejected any "foreign imitation", the Pact added:

"On the other hand, WE ACKNOWLEDGE THAT BOLCHEVISM CONVENES TODAY TO THE EURASIAN PEOPLES¹³, in the same way as fascism to the Italian peoples, Nazism to the Germanic peoples, parliamentarism to the British peoples, etc. . . and that each of these regimes seems the raison d'être of the power of the empire in the bosom of which it was born and develops."

And we have just witnessed the efforts of the group "MESA ROUNDTABLE AND COMMON FRONT", in which Freemasonry plays an active role, bringing together the forces of the left in an action parallel to that of the Spanish "Popular Front".

I³ Soviet Russia.

That determined opposition no longer existed in the sector of Catholic opinion led by a vocal minority of intellectuals and ecclesiastics. We were at the time of Francisque Gay's "L'Aube", of "Temps Pré-sent" succeeding "Sept", which had collapsed as a result of the remarks of the Holy See, of "Terre Nouvelle" and of Georges Hoog's loudly expressed sympathies towards the Popular Front. Dumesnil de Gramont, Grand Master of the Grand Lodge of France, writes intentionally:

"...IT IS SHOCKING TO NOTE THAT WHILE FATHER BERTELOOT, IN THE "REVUE DE PARIS", EXTENDS A TIMID HAND TO THE MASONS, SOME ECCLESIASTICS NO LESS QUALIFIED EXPRESS TO COMMUNISM, EVEN IF THEY THEORETICALLY COMBAT ITS DOCTRINE, A NO LESS WARM SYMPATHY".

We can cite here Daniel Rops, Father Ducati- llon, a Dominican, Father Villain, a Jesuit, who, undoubtedly ignoring the "League of Atheists" sponsored by the Soviets, criticizes communism with pleased admiration:

"Communism is an extremely lively religion, a religion that, in reality, tries to conquer all mankind, a religion of apostles."

And he goes so far as to compare these apostles with the first Christians. A comparison that almost coincides with that of Canon Roca:

"Karl Marx and Bakunin taught me nothing, in short, if it is not that deep down they are more Christian than they themselves imagine. Everything they have published is to be found in our Holy Books."

The Fatal Crisis, p. 248.

Father Villain was the director of the Popular Action previously led by Father Desbuquois, while Father Berteloot continued his active relations with the Scottish Rite.

Therefore, the motive of the Church-Masonry rapprochement based on the anti-communist struggle was not the real one.

Did this soothing of hearts, this calming of nerves, mean that Freemasonry was inclined, we will not say to an unimaginable Canossa, but to the search for mutual understanding or, at least, to the satisfaction of an almost unanimous desire of the Scottish Rite, which Father Berteloot considered candidly less opposed than the Grand Orient to this unusual conversion?

Neither. The Grand Orient manifested, precisely at that time, a resurgence of intransigent radicalism. In the Grand Lodge of France, the Brethren were as astonished as most Catholics by the "Letter to the Ape Pontiff". It even caused a sensation there, says its Grand Master Dumesnil de Gra- mont, to the point that he felt obliged, in order to calm the spirits, to write two reticent articles in the Bulletin of the Order. The whole of Scotism was not ready for a rapprochement.

So where did the proposal come from?

Oswald Wirth's insistence in his foreword to the "Letter" that the initiative of A. Lantoine was both personal and that of "THE INTELLECTUAL ELITE" of Freemasonry, clearly points to a part of the High Degrees, and especially those of the Supreme Council of France. Four names are already known to us: Wirth himself, Cauwel, A. Lantoine and Antoine Cohen. Without counting others, obviously, such as Br.'. Lepage, of "Symbolism", member of the Grand Orient. But Br.'. Dumesnil de Gramont, in addition to the clarity of his reservations on the principle, is entrenched in a prudent refusal at the moment of nominally pointing out that "elite". However, considering that this term could be injurious to all the other Brothers whom he describes as "ilots", he declares:

"Whether they are idiots or not, many Masons have been alarmed by the suggestions of A. Lantoine and have wondered whether THOSE WHO ARE IN CHARGE OF ADMINISTERING OBEDIENCE WOULD NOT HAVE BEEN TEMPTED TO BE INSPIRED BY THEM".

Here, Dumesnil de Gramont says too much or too little. Those who administer the Obedience are not people of lower Freemasonry, but high degrees, 33 degrees, of the Supreme Council, and from this we can deduce that the initiative came from that Supreme Council. Br. Marcel Cauwel, although a moderate, would have assumed the responsibility of supporting with his authority the Charter launched to the public? Would Oswald Wirth, who never had in the Supreme Council a power of decision in accordance with his reputation as a master of thought, followed by numerous disciples, have been able to do so? As for Antoine Cohen and A. Lantoine, Dumesnil de Gramont informs us that their conversion to the approach was very recent; all the more so that A. Lantoine - Dumesnil de Gramont continues to tell us - *"not too long ago . . . made a profession not only of anti-clericalism, but of anti-Christianity"*. Would they have undergone a rapid and spectacular conversion in the eyes of the astonished

Brothers without any power having induced them to take that step, ordering them to shout "Cease fire"?

No, let's surrender to the evidence.

Both inside and outside Freemasonry, the march towards the "New Order" is accelerating under the anonymous impulse of Martinism and a part of the High degrees, even in the Grand Orient of France.

In the political spheres, VICTOR BLANCHAPID, high official of the Chamber of Deputies, 33rd degree of the Scottish Rite, 96th degree of the Order of Memphis, Grand Master of the MARTINIST AND SYNARCHY ORDER, but above all a brilliant collaborator in another era of the Wizard Papus, whose legacy he has taken over together with that of Saint-Yves d'Alveydre, works with Leon Blum and Spinasse in the torpedoing of the parliamentary world of the right and of the center: He advocated technical socialism, economic planning, and a trial of the organization of large industrial entities, in accordance with the proposals of Flandin, Marchandieu and Spinasse (Coutrot was in his ministerial cabinet).

At the level of the enterprises, Jean Coutrot, the technocrats' chorus boy, flooded the Board of Trustees with the theme of the "Committee for the Scientific Organization of Labor" (C.N.O.S.T.), of which he was president. Thanks to him and his synarchs, a new economic and social creed is spreading more and more.

Science and technology at the service of a universal concentration and an implacable hierarchization will work the miracle of uniting everything, economy and culture, in a pacified universe, dynamized to the maximum. This new faith is presented by diversified groups under forms appropriate to the various milieus. The new order* will reduce to nothing social, racial, religious and international oppositions; humanism, its most beautiful flower, will bring the decisive reason. Around Jean Coutrot - whose mysterious death a few years later, following the discovery of the Synarchist Pact in a Martinist Lodge, suggests to us his initiatory sense with its fearsome secrets - the Catholics then gathered. At the CENTER FOR THE

STUDY OF HUMAN PROBLEMS, FATHER TEIL-HARD DE CHARDIN worked side by side with Coutrot, Aldous Huxley, Count de Nouy and the occultist Dr. Alendy. The Pontigny Days, founded in 1910, frequented, it is said, by ecclesiastics, continued their activity very appreciated, very attended by Catholics, under the direction of the so-called "synarchic team" of the Worms bank. In the group "France 50", more especially political, Father Dillard, also of the Society of Jesus, figures in the management team and collaborates with Dautry, Marjolin, at present of the European Economic Community, Joxe, whose synarchism is reflected in the part he took in the Evian agreements, exchanging French Algeria for the mirage of "Euráfrica" envisaged in the Synarchic Pact. Specialized newspapers work the Catholic masses: "THE NEW ORDER" is the title of a weekly edited by Denis de Rougemont and in which Daniel Rops collaborates. To speak like the synarchist Roca, what the Dominicans of Juvisy preach in "*La vie intellectuelle*" is a "*New World*", a "*New Earth*". At that same time, "*Temps pre-sents*" and "*Terre nouvelle*" are of the opinion, agreeing with Abbé Roca and Br.'. Lantoine, that "CHRISTIANITY HAS BEEN CONTAMINATED BY HISTORY" (September 29-5-36). It is therefore necessary to restore its purity by pouring it into the mold of progressivism. And while fighting the traditional structures, it is intended to replace them with the new Order so dear to the drafters of the Synarchical Pact; by means of a Hegelian type synthesis, it is claimed that it will be possible to drown the oppositions in the bonds of the organization apt for all polyvalence, since, to say it again like the apostate Canon Roca: "A CHRISTIAN ANIMATED BY THE PURE SPIRIT OF THE GOSPEL EASILY RECONCILES ALL EXTREMES WITHOUT CEASING TO BE ORTHODOX, OR, RATHER, BY THE FACT THAT HE IS ORTHODOX".

And what was being done in the Lodges?

To understand it well, it is necessary to know that in 1908 Papus and Victor Rlanchard, by launching the "Spiritualist Congresses", intended at the same time to federate the secret societies: Gnostic,

Theosophical, Kabbalist, etc., and to undertake with the help of this regrouping the restoration of esoteric spiritualism within the great Masonic obediences then politicized, materialized to the maximum. At the time of which we speak, a singular offensive was projected within the Lodges to drag them into a doctrinal syncretism that would allow the fulfillment of the designs of the High Freemasonries with regard to the new order. In the first place, it was necessary to infuse them with the spiritualism that they lacked, and on that point it would be verified later on how remarkable the results achieved were. In the second place, it was a question of making them admit the idea of rapprochement with the Church, and we already know that this idea encountered serious difficulties, not only in the Grand Orient but also in the Grand Lodge of France. Finally, supposing that these first two objectives were achieved, the third consisted in carrying out a vast propaganda campaign in favor of that singular ecumenism of all religions: the "Universal Church", according to the terminology of the Congresses now perfectly well known, the "Catholic Church", according to the audacious terms of Saint-Yves d'Alveydre. This was the whole program of the Synarchical Counter-Church: the "New Church", to the search for which Jules Romains dedicated a work that did not fail to exert a certain influence in Catholic and Masonic circles.

One of the most characteristic facts, in relation to the task undertaken, is the creation of the GREAT PRIORITY OF THE GALIANS. Br.'. Camille Savoie, member of the Grand College of the Rites of the Grand Orient of France, had brought the spiritualist propaganda to the bosom of that obedience justly considered as the most openly anticlerical. His efforts were only partially successful. He then decided to abandon the Grand Orient and to reestablish in France the ancient Templar obedience of which Joseph de Maistre had been a member in another era. That pseudo-Christian Freemasonry subsisted in Switzerland under the name of Grand Priory practicing the "Rectified Scottish Rite". In 1935, once the Grand Priory of Gaul was created, it dragged into dissidence a certain number of Freemasons

who, on the other hand, later joined the current national Grand Lodge Opera.

For the time being, the inner work of the high degrees, or rather of a restricted circle among them, is accompanied on the outside by a silent propaganda that attracts the sympathetic curiosity of the "profane", with whom contacts are multiplied. For example, a lecture by Emmanuel Mounier on "neo-Catholic theories": "The meaning of collective life according to Christian doctrines" (April 27, 1939) was offered to the H.'. (Let us note, in passing, that there is not the slightest identity between Catholic doctrine and the plurality of Christian doctrines). This contributes to engender in the Catholic world a phenomenon of osmosis. Hence also the growing success of vague and unhealthy ideas for the faith: neo-Christianity or Christianity of the origins, and above all that of the spiritual progress of humanity linked to evolution already adorned with all the messianic characteristics. Redemptive Evolution is not an idea peculiar to Father Teilhard de Chardin; we have seen it advocated by Canon Roca in the good old days of Saint-Yves d'Alveydre, and then in the Synarchical Pact and in Masonic literature in which the praises of the Father flourish, who, in the eyes of the adepts, had the merit of merging the cosmogonies of the sects.

What kind of spiritualism?

But what kind of spiritualism were we dealing with? The relations of ecclesiastics with high Masonic personages who made sincere or feigned profession of spiritualism, were considered as an expression of an open mind, of a broad understanding of the problems of the moment. We remember a priest well known in Parisian circles for his traditional ideas, who, in spite of his opposition to Freemasonry, praised Br.'. Ca- mille Savoie. We do not know if the founder of the Grand Priory of Gaul, now deceased, died in the bosom of the Church. What interests us here, objectively, is the work of Br.'. Camille Savoie, whose return to the spiritual, despite the propaganda,

was not a return to the Catholic faith, but a more concrete affirmation, in the face of the sterile materialism of so many Masons, of the very special metaphysics of the high secret societies. To summarize his position with the brevity imposed by the present study, let us quote what he wrote in 1939 in the prologue to a booklet by Br.¹. Chevillon, Grand Master of the Martinist Order:

"This book constitutes for the adept a true catechism and a guide on the path of the INITIATION THAT LEADS TO GNOSIS, that supreme knowledge that knows no limitations of knowledge. Indeed, the acquisition of GNOSIS IS THE MAIN OBJECTIVE OF THE INSTITUTION. Since it is indispensable for the search of the Truth, without which it would not be possible to work in the individual and collective perfection of the beings".

From the representatives of the secular and regular Church

It is surprising that some ecclesiastics allowed themselves to be deceived by such splendorousness. What to think of Father Berteloot, for example, dazzled by the duplicity of Brother Lantoine's offerings? Lantoine? Father Berteloot seems to have placed an excess of confidence in the "Letter to the Supreme Pontiff" by the fact that its author, at the request of the Father, had renounced the traditional accusation of Freemasonry against the Jesuits of having written the famous "Monita privata". Pure courtesy to a naive ally. Br.¹. Lantoine did not renounce his anti-Christianity, despite the hand extended to the Church. A year after the publication of the "Letter", he wrote about the reinstatement of the Bible on the altars of the Grand Lodge of France (not out of conviction, but to put himself in line with the Grand Lodge of England):

"They [Masons] believe that the unity of the F.: M.: is well worth a capitulation, just as Henry IV said: "Paris is

well worth a mass". However, just as that mass has ensured in

France the hegemony of Catholicism for centuries, who knows if this capitulation will not signal for the F.". M.: the first stage of a regression?"

Br. . Lantoine implicitly confirms here that the proposed approach would not constitute a return, however timid, to the Church. The most shocking thing about this quotation is that we find it in the chapter entitled "The Canossa Trap" of a book written in 1939. It was not, then, Freemasonry that had to go to Canossa, but the Church itself, anxious to disavow its condemnations of a campaign that took as pretexts anti-communism and the defense of the spirit. How is it possible that so many priests could naively ride on the bandwagon of rapprochement? How many of them attended those fallacious colloquies?

". . . Conversations were initiated between Catholic and Masonic personalities. Some continued in 1938 and 1939 at the home of Oswald Wirth, who asked me to take part in them. The most interesting ones had as Catholic protagonists two Dominicans, one of whom was R. P. Gorce. They were interesting because instead of sticking to a purely defensive concern against the danger pointed out by Lantoine, they were dedicated to the examination of something constructive: the possibility of collaboration in the social field, suggested by the quotation from Clavel that Lantoine included at the end of his book:

"Christianity and Freemasonry complete each other and can lend each other mutual support for the happiness of mankind."

"Gorce was particularly fiery.

Extrapolating the themes of the encyclical "Rerum Nova- rum" of Leo XIII (which he was later to comment on in his work "The Politics of the Eternal", 1941), Father Gor- ce went off and reproached the Masons for their social conservatism.

"Those conversations were interrupted by the war."

Schibboleth, by Br.'. Corneloup, of
the Grand Orient of France, 1965.

For his part, Br.'. Y. Marsaudon, of the Supreme Council (Scottish Rite), wrote in 1946 in "Le Temple", referring to that time:

"We belong to that group of Masons who, for many years, have tried to smooth out the difficulties that seemed insurmountable between the Roman Church and our Institution. The task has not exactly been an easy one. However, it can be affirmed that on the eve of the war, notable progress had been made towards a "modus vivendi" acceptable to both parties. On the other hand, these were only strictly private conversations; but they were gradually broadened, and an increasing number of Masons have established contact with qualified representatives of the secular and regular Church, who have not spared no effort to understand the true objectives of our Order".

The war and the occupation only interrupted the course of the colloquiums held in Oswald Wirth's house. In 1929, a Union of Free Thinkers and Free Believers appeared, in which the abbots Lugan and Viollet, as well as Marc Sangnier, sat next to the Freemasons. During the occupation, the same club was revived under the same name. While we may suppose a feeling of patriotic union very natural in those circumstances, Br. Marsaudon informs us that, at the same time, that club continued to cling to its former objectives, with the persistence of the maneuvers of rapprochement that were to gain in depth after the war. There were there, on the Masonic side Br.'. Lehman and Count Foy, both from the Supreme Council of France, and among the Catholics, Father Dillard²⁰ and Father Desbuquois. Yves Marsaudon, who includes these data in his book "Ecumenism as seen by a Mason of Tradition", seems to us here to be beyond the

²⁰ Lehman and Fr. Dillard died in deportation.

realities that Br.¹. Come-loup, of the Grand Orient of France, specifies something more in a curious note concerning the actions of Br.¹. Cauwel, of the Grand Lodge, which we reproduce in part:

"Shortly before his death, he had sent a bundle , of documents to one of his personal friends (a member of the Grand Orient of France), which the latter subsequently forwarded to me. The bundle contained originals and copies of letters from Cauwel, from Riandey. from myself and ■■■■■ from R. P. Berteloot.

"I had thus the surprise and sadness to learn that, at the same time that we were conferring with our friends of the Grand Lodge of France, Cauwel and Riandey were in active correspondence with the R. P. There was talk in it of what has been called the "Union of spiritual forces," and allusion was made to councils whose objects are not specified.

"In that file I also found a strange typewritten note, with no indication of origin. Certain indications lead me to suppose that it comes from an anti-Masonic source. The note in question gives an account of the steps taken by some Scottish dignitaries (mentioned by name) with the Provincial of the Jesuits of Lyon in November 1943 and shortly after an audience granted in Vichy by Pierre Laval".

This statement of Br.¹, Corneloup in his work on the internal differences in Freemasonry, seems to indicate the extent of the negotiations of which Br.¹. Péloquin.

CHAPTER VIII

FROM LAVAL TO HAITI

We have reached the post-war period. The colloquia that have not ceased to take place are going to see their activity increase, even if they develop in a different way. In 1945, in the Convent of the Grand Orient of France, an account is given of one of them that would have taken place in 1944. General H.\Péloquin, delegate

"as a dignitary of Freemasonry to take part in a meeting to be attended by an important member of the Catholic Church, the president of the Catholic Youth, the president of the Christian Democrats, a member of the League of the Rights of Man, and a member of the League of Teaching, declares: I found myself in connection with a clergyman of distinguished appearance to whom the title of Monsignor was to be given. The clergyman in question proposed to us a truce. . . . We drew up a joint note. It was agreed that the note would be delivered to the ecclesiastical hierarchy".

Lectures FranQaises. Nov.-Dec. 1963,
reproducing the text of the Bulletin du
Droit Humain, p. 4.

It would undoubtedly be indiscreet to delve into the investigation to find out to what authority Monsignor addressed a note discussed with the Grand Orient of France in the company of the President of the Christian democrats of that time. Although the circumstances and

the nature of the delegation do not lead one to believe that the colloquy had a specifically religious objective, they do confirm a state of mind far removed from that of the pontifical encyclicals. Nothing could have been more agreeable to that group of high ranks to whom the synarchical doctrine urged to seek the integration of the Church in national cultural apparatuses suspiciously similar to the "national churches" of Saint-Yves d'Alveydre. That policy repeatedly denounced by Bishop Jouin, calling it "the laicization of the Church," could only begin with silences, smiles and compromising efforts at conciliation.

For Catholics

But the Catholics had to be convinced. Father Berteloot resumed his work. In 1947, "MASONRY AND THE CATHOLIC CHURCH" appeared in the editions of *Monde Nouveau*, in two volumes. The first: "Reasons for condemnation", and the second: "Perspectives of pacification", expanded the theme of his article in the "Revue de Paris" in 1938. Although Father ends his first book by offering it to Leo XIII, one wonders, especially with regard to the second, what real knowledge he could have had of an institution based on symbols and especially on successive secrets from one degree to another, which turn its top leaders into real unknown chiefs. The Father bases his arguments *on* correspondences and documents that have been communicated to him, without taking into account the designs hidden from the Brothers themselves and which, ordinarily, the facts or the discoveries, often much later, denounce as a consequence. Father Berteloot and his Catholic imitators have thus shown themselves to be unconscious disciples of the "Brothers", such as Dumesnil de Gramont, who proclaim with their hand on their breast the correctness of their official documents as far as the Church is concerned, when the mere reading of the acts of the Convents reveals an uninterrupted series of attacks against her. That method led Father to an incredible ingenuity in his second volume, in which he is pleased to reproduce letters he has received from Masons and which he considers favorable

to the Church. The touching sincerity of some of them, overcome by nostalgia for the lost Faith, by the desire for Truth, or even by the love of peace, is beyond doubt. But to believe in the betterment of the institution by men who do not even know its high leaders? To accept as valid the statements of a H.! Roosevelt, of Albert Lantoine, of Wittemans, member of the Congresses for the famous universal religion, of Dumesnil de Gramont and of Oswald Wirth?

We do not deny, of course, the "good will" of some correspondents. But why did the Father not point out to Catholics the immense danger of these councils with interlocutors, even in good faith, whose language, foreign to ours, forged in the irreducible opposition of the doctrine of the Lodges to Catholicism, will be insinuated in the minds of many ecclesiastics and in the literature that will spring up around the Council? Here, for example, the Curia is denounced as the enemy of Unity: "*The Vatican can do everything if it rises above the Roman Curia . . . I regret - and to what extent! - that the formula of infallibility ex sese non autem ex consensu ecclesiae is an obstacle to sint unum*". Another speaks like Saint-Yves and the Neo-Templars: "*How many men cry out: the Pope with us!*". A third: "*We must look for the plank of salvation in a reform of primitive Christianity*". Another sings to the Father a hymn that Teilhard de Chardin would have signed: "*Nature is on the march towards more thought and more love, that is to say, towards more Christianity*". Convinced of the widespread need for a new spiritualism, but in the esoteric manner of Oswald Wirth, another declares: "*the magnificent breadth of our initiatory teaching will enable us to overcome them. . . We will adapt ourselves to this game, since we are not bound by any dogmatic concept. . . With all my heart and for the general good, I wish that the Church also understands and carries out the necessary reforms on itself*". Finally, here is the inter-confessional syncretism: "*If the Pope wants to command urbi et orbi, he will have to present a broader front than the one he now represents*". Throughout these correspondences, taken from among those that are neither the best nor the worst, the strange ecumenism of Universal Freemasonry is

revealed, "*above the current dogmatic religions*". (*Notebooks of the Grand Lodge of France*, 1949, n° 10, p. 1).

Father Berteloot's enthusiasm seems to have made him the first victim of a misunderstanding that produced others among his readers, for if he had the good fortune to interest some Masons without curing them of their pan-theistic philosophy or opening to them the way of the Church, he had the misfortune to induce Catholics into a manifest error about the general mentality and the true designs of the institution. This was the understanding of the Grand Lodge of France:

". Berteloot's book was written for Catholics, not for Freemasons. . . Therefore, Father Berteloot endeavors to make CATHOLICS admit the possibility and the interest of a cordial understanding between two Institutions which have no reason to fight each other, as long as one and the other respects the freedom of conscience".

Cuadernos, 1949, no. 11, p. 8.

This cold and distant response to the Father's good dispositions was accompanied by a disguised slap at the high degrees who, considering themselves as the elite of the Scottish Rite, had nurtured those illusions. As in the time of Lantoine and even of Father Gruber, lower Freemasonry was not ripe to give the Church a hand that Father believed he saw stretched out on the side of Anglo-Saxon Freemasonry.

Who, then, could have suggested this last idea to Father Berteloot, if not that "elite" of the Scottish high degrees, members of the Supreme Council, disciples and spiritual heirs of the synarchic plan of the Saint-Yves, Oswald Wirth, of Papus himself? In order to induce Catholic opinion and the Church itself to revise their criteria on Freemasonry, it was necessary to make them take into consideration not only frankly deistic obedience, but religious obedience as well. The Grand Lodge of France, in spite of the Bible on its altars - and even more so the Grand Orient - did not have the least talent for that

representation. For his part, the Father was pleased with the official religiosity of the United Grand Lodge of England and its daughter, the French National Grand Lodge of Boulevard Bineau, in Neuilly, a religiosity that strengthened his obsession that in speculative Freemasonry there was a base of Christian origin, susceptible, with its resurgence, to put things right.

The method is perfected

That finding consoled the Father of his sorrows to the point that, possessed of a surprising zeal to safeguard the virginity of the Grand Lodge of England and the Lodge of Neuilly, he sacrificed his friends of the Grand Lodge of France, even though the latter, eager to ingratiate themselves with the omnipotent English Freemasonry - albeit for political reasons - had returned to accept the Bible.

The leaders of the Grand Lodge," he wrote in the Round Table of March 1965, "have thought of the convenience of an honorable and spectacular rectification at the same time, hence they have put the Bible back on the altar . . . Of course, they first had to admit the demands of the regular Lodges: belief in God, in the immortality of the soul, etc.... But, what does it matter! It is a matter of lip service which is not supported by any religious guarantee, and there should be no illusions as to the validity of these solemn proclamations. . . English Freemasonry beware, for its fate may be at stake. There are mortal exchanges, and one cannot admit into one's own bosom that which contains a germ of degeneration without running the risk of perishing".

We do not know whether the Grand Lodge of France received the blow as a stab or as a pious admonition, but we imagine the bishops, the Anglican pastors, the lords, the *gentlemen* of the Grand Lodge of England²¹ welcoming with a phlegmatic "*Charming!*" the ointment of the French Jesuit. As for us, we cannot conceal our unreserved admiration for the wise zigzags of an apostolate less

²¹ We will discuss the "religiosity" of the Grand Lodge of England later.

interested in undertaking directly the conversion of the Brethren to the Catholic Church than in showing them as an example the Grand Lodge of England, whose glacial neutrality more ably conceals the anti-Roman hostility common to all Freemasonry.

Christian Freemasonry! The return to the sources! Here are the two udders that will henceforth feed the policy of rapprochement. The first will induce the Catholics to a fond complacency towards that Freemasonry devoted to a Great Architect of the Universe who may be called the Good God; the second will attract the Brethren to the Masons. The second will attract the Brethren to the divinity that some call the Spirit, others the Unpronounceable or even the "good god" of the Luciferians, but who will always and everywhere be the Great Architect; so many identity cards are possessed by this incomprehensible individual.

The rumor is already circulating in the press that the Church is allowing its discipline to relax; it is pretended, with a certain appearance of reason, if one takes into account the number of private councils, but with much audacity in pretending to believe in an official decision, that contacts of mutual composition have been established between the Church and Freemasonry. In Austria Father Alois Schrott declares to the "Die Wochen Presse": "The systems of controversy are no longer the same. Freemasonry is not at present a markedly anti-religious institution, but seeks a rapprochement with the Church. The Church, while maintaining that membership in a Lodge entails excommunication, has become more flexible"¹⁶. In Italy, a Group of the Scottish Rite places

1® Reproduced by the *Freimaurische Correspondenz* (15-2-61), then by the *Lettre Mensuelle* of Br.'. Vinatrel, and finally in circulation similar rumors with the purpose of disconcerting the opinion, in spite of the protests of the obediences in the bosom of their intimate meetings. A general maneuver tending to deceive Catholics, while at the same time putting the "Brethren" on their guard against an alleged

abandonment by Freemasonry of its principles and its action, can be observed. Such a maneuver was favorably echoed by some members of the Catholic clergy. The Vatican was forced to intervene several times; in 1950, L'Osservatore Romano published a note by Monsignor Cordovani, Master of the Sacred Palace, recalling the positions of the Church. Fr. Caprile published a series of articles in *Civiltà Cattolica*. This did not prevent the campaign from developing in France in an increasingly feverish manner.

Father Riquet at Volney Lodge

Riquet, of the Society of Jesus, entered the scene.

A former deportee, he suffered the humiliations and privations of the prison camps in the company of some Masons, victims like him of their patriotism and of the fury of the occupier. There he made respectable friendships, of course, but which, if they developed his feelings of charity, seem to have dulled in him the intelligence of the Masonic fact, both from the point of view of history and from that of current realities and the principles formulated by the encyclicals.

Father Riquet is a valuable interlocutor.

by *Lectures Fran^aises* of Nov.-Dec. 1963. We have taken the text from *Lectures Fran^aises*.

On the other side, Br.^r. Marius Lepage, then Secretary General of the Prefecture of the Mayenne, Master of the "Volney" Lodge of Laval (Grand Orient of France) and director of the magazine "Symbolism", founded by Oswald Wirth, of whom he was a disciple. With Marius Lepage, the tradition of the group of the Wirths, the Cohens, the Cauwels and the Lantoines continues. Now we must include Riandey and Marsaudon in the group. But this time it is less a dialogue than a spectacular demonstration, a "*flash*" with which a campaign is launched to make the public believe in a change of

position of the Church, coinciding with the opening of the Council.

On February 10, 1961, Marius Lepage sent a circular letter to the Masons of Laval, to the Venerables of the Lodges "of the Correspondence", stating that Dr. Mérigot, of the Grand Orient of France, member of the Communist Party, General Councilor of the Cher and Mayor of Vierzon, will give a lecture on atheism at the Volney Lodge. He adds that, in order to present the Catholic point of view on the same question, Father Riquet will speak at the Lodge on March 18, in a white meeting. According to him, some personal steps, in spite of the canonical interdict weighing on Freemasonry, had obtained a rapid approval, to his great surprise: Father Riquet had been authorized by the Bishop. The circular insists on the importance of this fact, since it is the first time in almost two hundred years, it says, that a Catholic priest has obtained permission to enter a lodge and speak before an audience composed exclusively of Freemasons.

It is not possible to believe the allegations of Bro. Marius Lepage's allegations about the rapidity of his personal steps. The thing required a preparation in which Alee Mellor claims his participation, very important for what is affirmed in the article of the *Semaine Religieuse* of Paris that we will read later, and that in any case the authorization of the Superiors of Father Riquet was also necessary.

The Father was introduced into the Lodge with full honors. The *Figaro*, always eager for religious news likely to astonish the good bourgeoisie, took charge of the information (let's remember that during the Council it entrusted its columns to Abbé Laurentin, prophet of the schoolboyism on the march). The information appeared on the front page of the *Figaro Littéraire* (March 25, 1961), with big headlines: "FATHER RIQUET AT THE VOLNEY LOGY". Accuracy guaranteed thanks to the courtesy of Father and Marius Lepage; simultaneous announcement of the book of Alee Mellor, Lawyer of the Forum of Paris: "OUR BROTHERS SEPARATED THE MASONS". The work was published by the *Maison Mame*, at another time awarded the title of "pontifical publishers", at the same time that, supreme irony, founded by a Freemason: Ferdinand,

Auguste, Amant Mame (1811-1893).

The blow was nothing short of spectacular.

Five months later, Marius Lepage was still oozing joy from every pore.

"Read immediately that book, of which we will speak again. And don't forget to take a look at the "Imprimatur"'. I had to rub my eyes several times before I was convinced: I had read it right: "Nihil-obstat" "Imprimatur".... Devil! Oh! Sorry, my dear readers, the word has escaped me. It is already out of place.

The "Imprimatur" was in fact of Monsignor Hottot, of the Archbispopric of Paris, and the Nihil-obstat of Father Bonnichon, of the Society of Jesus, editor of the "Etudes", mentioned by A. Mellor in his Introduction for having given him his collaboration, doctrinal, of course, in the writing of the work. Evidently, Father Bonnichon did not want to disavow his own collaboration in that work and signed the Nihil-obstat, and Bishop Hottot, for his part, could only add a guarantee, which at least had the merit of showing the faithful people that the ecumenical intention crossed the barriers of the regular clergy for the defense of the "Widow" and the oppressed.

This is the effect produced by the reading of this defense (since it is a defense report), in which the victim, Freemasonry, is seen to be condemned, not without reason, alas, but less because of its deep Christian nature (!) than by virtue of its clumsiness, its secrets of little importance and the excesses of the Italian Brothers that excited the bile of Leo XIII in the encyclical "Humanum Genus". In support of these fantastic theories, the author presents official documents - interesting, it is true - although always faithful to Masonic discretion, and does not speak - or speaks little and in passing - neither of the revolutions of 1789, 1830 and 1848, nor of the role played by the very illustrious Br.'. Palmerston in the war against the Papacy, nor of the revolution of 1917, claimed in part by the Supreme Councils as his work, nor of the Popular Front in Spain and France, etc. . . etc.....

Riquet's reception may have been thought to be important only

because of the publicity surrounding it. This is not our opinion. In the implementation of a given policy, there is almost always one or more new, casual or preconceived events which, even if they go unnoticed, constitute its basic element, its fulcrum. In Masonic perspectives, the reception of La Val is one of these events. The publicity of the event itself would have added nothing to it if A. Mellor's book, which came to cast a veil over the work and objectives of Freemasonry, had not justified the event. The two form a whole that a noisy propaganda is going to launch to the public to try to change the criteria of the opinion. The propaganda, then, intervenes at the moment when the political conjuncture makes desirable for the regime that orients the press, and possible for the interested parties, the operation of suffocation of the general public.

The exploitation of the event will develop at a rapid pace. The *Figaro*, long attached to the synarchic policy of the Schlumbergers, of the Cou- denhove-Kalergi, was the first to open its columns to Father Riquet. In *Documentation Catholique* of March 4, 1962, one will find several of his articles, in which he unflinchingly develops the enormous farce of a speculative Freemasonry, inherited from the builders of Cathedrals, from Christianity, from that nascent Freemasonry populated by Catholics, as if the problem were not the same today, as if the pontifical interdict was not precisely aimed at combating this abuse While Alee Mellor, in exalting, probably on purpose, the Jacobinism of the Scottish lodges composed of Stuart supporters, is more discreet about their strange mysticism, Fr. Riquet, in praising with emotion "those Masons who believe in God", leaves in the shadows the fact that the successive pontifical condemnations affect the very essence of the Masonic institution, its constitution, its acts. We then see him preaching his good news at the convent of the Religious of the Assumption, at the "Rotary Club" of Mantés, at a charity meeting presided over by the bishop in Perpignan At the same time, A. Mellor lists his successes in "Témoignage Chrétien", in "La Vie Spirituelle" of the Dominicans, in "La Nation Frangaise". He gives a pleased account of the conference of a Capuchin Father on

Teilhard de Chardin in two Masonic lodges of Amsterdam, with the high approval of the Bishop of Harlem. Some Catholic publications play along, pointing out that Freemasonry is not what the misinformed Catholic people believe. In October 1963, "Ecclesia", which seems to want to specialize in the genre, published under the signature of Serge Hutin, a Masonic writer, an allegation full of inaccuracies, of false accusations against the anti-Masons, especially against Bishop Jouin and his disciples, whom he does not hesitate to insult, calling them slanderers. A. Mellor himself had described as oligophrenic and "Cain-like brothers" (no doubt in symmetrical opposition to "our separate brothers, the Masons") the "fundamentalists" (always the label at the ready), no doubt considered unworthy of 20th century charity, which they would be accused of failing just by expressing the desire to enter a doorway to take shelter from the downpour.

In 1963 appeared, also published by Maison Mame, the second work of A. Mellor, "Freemasonry at the time of the election". This time, the *Nihil-obstat* was by Fr. Riquet, but the "Imprimatur" was still by Monsignor Hottot. Thick volume of five hundred pages. A glance at the table of contents shows that it deals especially with the history and internal regulations of Freemasonry: obedience, rites, tasks, contemporary problems. It is a manual for the use of Catholics. A tendentious manual, of course, since there is hardly any mention of the work of the sect: its opposition, whether declared or hidden, to the Roman Church, the danger of its naturalism, the aggressiveness of its militant secularism, the conspiracies that the Popes and History have reproached it for, its objectives of religious and political domination of the world. The nature of initiation, symbolism and secrecy appears so muffled, especially in Anglo-Saxon Freemasonry, that only a few easily surmountable difficulties would separate them from the Church.

If A. Mellor were Pope, would the problem be solved so easily and in accordance with the wishes of his friends? What is the opinion of the Brothers?

Those Freemasons who agree

with the Church

Freemasonry, by nature, is doomed to remain what it is now - a secret society.

That is what many Masons answered, in agreement on this point with the Popes and logical with themselves, beginning with Marius Lepage, whom the rays of the Grand Orient induced to take a step back:

"To want to reduce the Order, he says, to an honorable society of bowlers or even eminent intellectuals, as Alee Mellor and Fr. Bon- nichon pretend, is to lower it to the level of profane societies. It is to empty Freemasonry of its essence. In short, it is to destroy it more surely than all the groups and governments bent on its downfall have done in this field".

Riquet's reception at the Lodge of Laval had the virtue of arousing the Jacobin furies of the Grand Orient. Br. Jacques Mittérand, in accordance with his violent manners, anathematizes-.

"to all those who, by means of books, demonstrations and statements orchestrated by the press, try to obtain from us a retraction that would be rewarded in Rome with the abandonment of the major excommunications formulated against us by the Pius, the Gregorians and the Benedictines".

Documentation Catholique, 4-3-62.

Br. Vinatrel, more moderate, says: "Neither Rome nor Moscow" (*Doc. Cath.*, 4-3-62).

To the idea of the suppression of Masonic secrecy which, according to A. Mellor, would make possible the lifting of the pontifical interdict, Br. Sirius responds justly:

". How could the Church be reassured by the renunciation of secrecy with regard to the rites, if silence continued to be observed with regard to the tasks? . . ?

"As for totally renouncing the obligation of secrecy, it is not even

necessary to think about it: secrecy is inherent in the very nature of Freemasonry. If there is one thing that is common to all Lodges and to all degrees for all Masonic work, it is to make sure that the profane are excluded, that all the assistants are Masons and are clothed in the degree in which they work. . . It must be said once again: without secrecy, there is no Masonic work, there is no Masonry".

Finally, here is M. B. Derpane making profession, in "Symbolism", of his orthodox Catholicism, of which we take note, although we are astonished to see him identify excommunication with "a product of the misunderstanding of esotericism among the majority of modern Catholics". He reproaches Father Bonnichon for adopting the thesis of A. Mellor, declaring that this position is dangerous and false by virtue of the anticlericalism of the majority of Masons, of their spiritual divergences, and that the proposed appeasement has only a POLITICAL CHARACTER. An impeccable argumentation.

*Those clergymen who agree
with the Freemasons*

Riquet and Ronnichon would need a certain heroism to persevere in their intentions before the readers of the "Etudes" or the *Figaro* or before diverse audiences, if they did not receive surprising consolations from the Catholic side, through sometimes unexpected channels. The "Semaine Religieuse de Paris", for example, whose official censor is Monsignor Hottot, in its issue of May 23, 1963, published an article signed with the initials P. J. -which we can suppose corresponds to its director, Canon Paul Jannot-, which is a bibliographical review of A. Mellor's works. It must be recognized that in spite of the fundamental objections presented by some notable Masons against those works, the reading of that review constitutes for Catholics, almost entirely ignorant of Freemasonry, a warm encouragement to adopt with closed eyes the position of the RR. PP., of A. Mellor and of Brothers Marius Lepage, Marsaudon, Riandey,

etcetera. Here is the article in question:

"M. A. Mellor has just given another proof of the sympathy he has long had for Freemasonry. After having taken an important part in the contacts which led, on March 18, 1961, to the official reception of Fr. Riquet by the Lodge of the Grand Orient of France at Laval, M. Mellor published a letter to the French Government on March 18, 1961.

Grand Chapel, rue de Puteaux, reserved for Masonic festivities for the first three degrees. Monde et la Vie", n° 131, April 1964). In the course of the same year, he published a book: "Our Separate Brethren, the Freemasons", in which he expounded the history and principles of Freemasonry. That work, which brought to light many inaccuracies and numerous counter-truths, was received with interest and provoked praise from Masons and Catholics alike.

"To that basic study, the author has just added the expected complement, by means of his latest work: "Freemasonry at the time of the election", in which he describes the current state of the F.M.: He clears, for the layman, the undergrowth of the various obediences among which Masons are distributed; he informs us about the diversity of rites and degrees, the object of the activity of Masons, in their "tenidas" and outside their lodges.

"And all this, documented at first hand, exposed with a clarity that does not exclude humor, warns us that we must distinguish between regular Freemasonry, faithful to the original belief in the Great Architect of the Universe, in the Bible considered as a revealed book, in the spiritual soul, and the other Freemasonries that have rejected God and the Bible and have plunged into materialism.

"But the most original part of this masterpiece of "Masonology" is that which studies the confrontation of Freemasonry with its current problems: internal problems, concerning the attitude of true Masons with regard to occult sects, the admission of women into the Order or the public manifestation of the quality of Freemason. Among the external problems, the relations of Freemasonry with communism and, even more, those of Freemasonry with the Church, are dealt with. A certain number of "those Masons who believe in God", as Father Riquet has said, wish to escape the general condemnation formulated in the past by the Holy See against Freemasonry because of its anti-Christian activities and its famous "Secret". Some of them even addressed to the Holy Father a petition to that effect in 1962, on the occasion of the Council.

"Leaving aside the irreducible infidels to the Spirit of the Order,

is it not time for a rapprochement between the Church and Freemasonry, which is already open to dialogue? Could not the force represented by their philosophy be integrated into the ecumenical movement? These are the questions that the author asks himself at the end of his exposition, of which we would like to emphasize, in conclusion, its clarity, its objectivity and its Christian inspiration".

Should we take for granted the absolute ignorance of the things of Freemasonry on the part of the author of the article, who, despite the fact that Leo XIII described it as an institution specialized in dissimulation and lies, considers "first hand" a documentation necessarily falsified by virtue of Masonic secrecy? If the dignitaries who informed A. Mellor had told him everything, if they had "emptied their saddlebag", there was no more Freemasonry H'. Sirius says so, and adds, "If A. MELLOR DOES NOT SAY ALL, what he says he says honestly."

Does it not seem that it would be very useful and even necessary for the readers of the "Semaine Religieuse" of Paris to know what the philosophy of Freemasonry, "faithful to the SPIRIT of the Order" and "disposed to dialogue", would bring to the "ecumenical movement", if it were not precisely that this philosophy claims to be the only ecumenical one, and in a special way against the Roman Church? Condemned for its naturalism and liberalism, it would be amazing to see it enrich the doctrinal and spiritual treasure of Catholicism.... It is true that in his second work, and twice (pp. 283 and 470), A. Mellor declares, under the theological guarantee of Father Riquet, that the rites which summarize the Masonic theses are not condemned. However, we do not believe that the "Nihil-obstat" of Father Riquet nor the "Imprimatur" of Monsignor Hottot can make us forget the encyclical "HUMANUM GENUS" of Pope Leo XIII.

"The fundamental objective and the SPIRIT of the Masonic sect had been made evident by the manifestation of its activities, the knowledge of its PRINCIPLES, the exposition of its rules and RITES and of its commentaries. . . In the presence of these facts,

it was absolutely inescapable that this Apostolic See should publicly denounce the sect of the Masons as a criminal association".

And who and how many are those Freemasons who wish to escape "the general condemnation formulated in the past by the Holy See", who in 1962 addressed a petition to that effect to the Holy Father on the occasion of the Council? Are not the readers of the "Semaine Religieuse" interested in knowing whether the great Masonic organizations of the Old and New World, or at least of Europe, or only of their own country, have created a sincere current of sympathy towards the Church?

BUT IT IS ONLY ABOUT THE GREAT EAST OF HAITI!

Yes, only the Grand Orient of Haiti, which in its memorial to the Holy Father complains bitterly of having been included in the condemnations in spite of its original sentiments, constantly, presently Christian, even silent reprobators of the deviations of so many other Freemasonries, as Father Riquet will soon say, by a curious coincidence, referring to English Freemasonry. A pontifical Masons, in short! And the Holy See has misjudged!

Let's not suspect any witchcraft in that mistake!

No, the Vodu has no reason to play a dirty trick on the Grand Orient of Haiti. Simply put, the latter (another coincidence!) was in relationship with Marius Lepage. History has not yet told us whether Marius Lepage had suggested the petition to the Holy See, but it tells us that the Grand Orient of Haiti had sent the text of the petition to the editor of "The Symbolism" for a propaganda unquestionably useful to one and the other, and that A. Mellor considered it opportune to reproduce it for the illustration and defense of "Christian" Freemasonry. In short, we always return to the ecumenical combinations of Br.'. Marius Lepage, of Fr. Riquet and his friends.

The article in the "Semaine Religieuse" of Paris is not limited to a complacent analysis. It is an unconditional praise of inaccuracies and counter-truths. Without criticism, without reservations, without even loyally mentioning those formulated by other Masonic commentators, "clarifying" instead the author's sympathy for

Freemasonry. And it praises "the clarity, objectivity and Christian inspiration" of that "masterpiece".

With the moral authority of the "Semaine Religieuse", this praise of obligatory course, like fiat currency, deceives the faithful. It is part of the series of the numerous propaganda articles poured on the public by Catholic organs for the last four years. Since the first rapprochement meetings, progress has been enormous. In spite of the apparent heterogeneity of this movement with the initial plan of the "divine synarchy", there is no solution of continuity in the fulfillment of the plan. To be convinced of this, it is enough to put aside the initiators, the Masonic executors and their Catholic disciples or their ecclesiastical interlocutors. At the starting point, the Kabbalistic Order of the Rose-Cross, Martinism, Symbolism, Saint-Yves d'Alveydre, the apostate Roca, the Magician Papus, behind whom the shadow of the Black Magician Guaita looms, then Oswald Wirth; then the Supreme Councils, Br.\ Reichl, Len- hof, Ossian Lang, again Oswald Wirth, Cauwel, Cohen, Lantoine, Lehman, Foy, and, near us, Lepage, successor of Oswald Wirth, Riandey, Marsaudon. Opposite: after Roca, the so-called Catholic occultists, Abbé Melinge-Alta and the Catholic modernist movement, Abbé Lugan, the Rev. Frs. Gruber, Mukermann, Abbé Violet, the Rev. Frs. Desbuquois, Rerteloot, and many other ecclesiastics to whom HMarsaudon refers, the Rev. Frs.

Let us re-read what Saint-Yves d'Alveydre said about Freemasonry and the Church. It would seem that, convinced of their inevitable victory, all these interlocutors have capitulated before the ridiculous threat: "*Beware . . that this institution . . lest this institution . . one day fulfill in your place the promise of the Old and New Testament*" (Saint-Yves d'Alveydre).

We need priests of good spiritual health who do not forget that the enemies of the Church are always at work, even if they keep a momentary silence, that Freemasonry is at work and is preparing to launch new and violent offensives against the Church.

CARDINAL FELTIN, 1953.

PART THREE

"IN SPITE OF ROME, AGAINST ROME".

FORMER CANON ROCA

CHAPTER IX

THE CEPO

In the introductory address to his first work, A. Mellor solemnly declared:

"The Masonic problem is posed in a completely different way than in former times, since on the eve of the Council, men of good will, whoever they may be, thirst for universalism. For us, Catholics of the twentieth century, is it not a great question to know whether, beyond our brethren in the separated churches, our gaze can be projected much further?"

Our separated brothers, the Masons.

And in what direction? On the side of the Orient - of the Grand Orient, it is understood - the horizon was closed, as we have seen, one did not feel the least vocation for the confessional; one remained, not "separated", but behind a barricade. As for the Grand Lodge of France, in which only a certain "elite", according to Oswald Wirth, wanted to play at planetary Christianity, Father Berteloot himself had sadly and mercilessly withdrawn his grace from the mangy sheep whose return to the Bible on the tripod of the Grand Lodge of France, the Grand Orient, was a "planetary Christianity".

Architect seemed to him nothing more than a Jesuit maneuver unworthy of the noble Masonic Albion.

Council candidacy?

In order to attempt the adventure of rapprochement, it was indispensable to present to the Sacred College a Christian Freemasonry.

Haiti already existed. But Haiti was only a very modest trump card. . . .

However, Br. Marius Lepage had just withdrawn his reverence for the Grand Orient in order to transfer himself with arms and baggage to the "Grand National French Lodge", founding in Laval, under the latter obedience, the lodge "Ambroise Paré". On December 8, 1963, he had the opportunity to give a speech at a meeting of that Grand Lodge, heard by the delegates of the Grand Lodges of England, Scotland and Ireland, who also heard the "Grand Director of Ceremonies" recalling the principles: belief in God, in the immortality of the soul, the Bible on the "altars", etc. . . etc. . etc. . . .

"Those Masons who believe in God", Father Riquet would say. Let us add, to be exact, that all this took place . . . in the ADYAR ROOM, THAT IS TO SAY, IN THE PREMISES OF THE THEOSOPHICAL SOCIETY.

The French National Grand Lodge is the daughter of the United Grand Lodge of England. Created in 1913, with headquarters on Boulevard Bineau in Neuilly (Seine) and composed at the beginning of British subjects, it planted in France a network of lodges that today constitute an important obedience.

However, the Grand Lodge of England, in spite of its famous principles, does not cease to admit the practice of a religion, "whatever it may be" if it is monotheistic, with the exposition of a "sacred book" which is not necessarily the Bible (which, on the other hand, plays the role of allusion to the symbolic construction of the Masonic Temple). That is why the words of Leo XIII apply so well to that obedience:

"By opening their ranks to followers coming from the most diverse religions, (the FMs) best demonstrate the great error of

the present time, which consists in relegating the religious yearning to the rank of indifferent things and to PLACE ALL RELIGIOUS FORMS ON THE SAME LEVEL. This principle, by itself, is enough to ARRUINATE ALL RELIGIONS, AND ESPECIALLY THE CATHOLIC RELIGION. Since being the only true one, it cannot, without suffering the ultimate insult, tolerate other religions to be equal to it".

Humanum Genus.

And that is not all. Next to the United Grand Lodge of England (low Freemasonry of the first three degrees) there is a high degree Freemasonry, the "SIDE-MAS- SONRY", or parallel Freemasonry, which is a clever trick to prove the virginal sanctity of the Grand Lodge!

Major political and religious operation

So here we have a "liberal" Freemasonry that practices in Europe a diffuse and "open" Christianity. But what is going on?

The Grand Lodge of England has other pretensions. It claims to be the MOTHER LODGE of all Freemasonries, which, therefore, must be RECOGNIZED by it as "REGULAR", adapt themselves strictly to the Constitutions of Anderson (1723) and admit its great principles recalled in 1929. Neither the Grand Lodge of France nor the Grand Orient have this honor.

It should be pointed out that this claim is not based on valid historical arguments. For us, that "regularity" is not given by historical determinants, and only expresses a completely subjective position in relation to the interests of the Grand Lodge of England. Freemasonry is Freemasonry everywhere. All this is for the interested party nothing more than a workhorse, THE INSTRUMENT OF A POLITICS WHOSE THREADS ARE BEHIND THE BACKS OF THE BROTHERS OF THE GRAND LODGE OF ENGLAND, as is the case in all Freemasonry.

This policy consists in anathematizing and then dividing Masonic organizations that are not of its obedience, and in spreading throughout the world, in addition to its own lodges, the largest possible number of organizations recognized by it and maintained within its sphere of influence. In 1923, the International Masonic Association, which had thirty-eight different obediences grouping half a million Masons, made him fear the loss of the Masonic scepter in a future synarchized Europe. Consequently, in 1929, he shook the bell of "regularity", of the personal God, revealed Great Architect, of the Bible (played with the square and compass) on the "altars", to immediately launch excommunications and collect adhesions that began with that of the Grand Lodge of New York. But, in 1940, the American Grand Lodges, although full of veneration for their mother Lodge, began to consider the "regularity" unnecessary, if not absurd. In 1944, quite decisive economic arguments gave them in many quarters a notoriety that began to overshadow its biblical matron, and once again the United Grand Lodge of England, anxious to regain its supremacy, especially in a third world in formation, set in motion the mechanisms of its diplomacy. Thus, for example, after many other splits in Europe, thanks to her, the very recent one of the Supreme Council of France has led the friends of Fr. Riquet and A. Mellor, the HRiandey, Marsaudon, Naudon and Hazard to join the Grand Lodge of Amsterdam. "regular". Br'. Lepage, for his part, had already emigrated to the French National Grand Lodge.

THE RESULT OF THE CHURCH-MASONRY APPROACH through the desired bias of obediential "regularity" as far as that good "Christian" Freemasonry is concerned, would be the extension of the rapprochement to the entire Anglo-Saxon Masonic system, from the Commonwealth, India, Australia, Canada and the United States, to German, Dutch, Danish, Norwegian and Swedish Freemasonry, the entire Anglo-Saxon and Protestant bloc, not only of the lower Freemasonries, but directly or indirectly of the Masonries of the higher degrees: English *side-masonry*, North American Supreme

Councils, German High Freemasonries, Swedish and Norwegian Chapters and High Lodges, High Secret Societies, in short, whose members radiate towards all organizations. For, let us repeat, in spite of the completely false documentation on this point by A. Mellor and a P. Riquet, all these organizations are interpenetrated under the cover of secrecy.

A major political and religious operation!

No doubt we would not be believed if we were the only ones to say so. Let us now reread the quotation of R. Derpane that we have included on page 127, taken from "Symbolism", where sometimes unexpected truths are found: "THE OPERATION IS POLITICAL". Let us listen to the Grand Orient of France in its bulletin of January-February 1964 (p. 84): "It is precisely and above all the Grand Lodge of England that makes POLITICS within Freemasonry". And Br. . Corneloup, of the Grand College of Rites, specifies that it is "a vast politico-religious operation, whose two poles are Rome and London".

And history will not deny them: their role has often been preponderant in international affairs.

The result of the rapprochement is obvious. Either Freemasonry is integrated into a so-called Christian ecumenism, as some claim, and then, according to Saint Yves d'Alveydre, "Catholicism" will be a syncretism that the patriarch of the Gnostic Church explained as follows:

The element common to all religions (Catholicism) is rational and traditional and, therefore, eternal". Catholicism itself is not on trial, but ONLY ROMAN ORTHODOXY, always destined to fall one day".

BARBIER, *Masonic Infiltrations in the Church*, p. 100.

Or, what amounts to the same thing, the Catholic Church will be integrated, as others say, in the Masonic "ecumenism", which will mean its submission to the UNI-VERSAL SYNARCHY, also according to Saint-Yves d'Alveydre (pp. 15 and following).

To forget that the synarchical doctrine, sketched three centuries ago, elaborated at the time of Saint-Yves d'Alveydre and revised in 1935, never separates politics from religious affairs but, on the contrary, confuses them in the perspectives of a world government which would be none other than that of the Counter-Church, is an aberration. Consequently

*The Pentagram (five-pointed star).
See Appendix 1.*

THE PAPISA

Second Tarot card.

"The initiatory value of the Tarot has been mainly elucidated by ELIPHIAS LEVI [pseudonym of Abbé Constant]."

H.'. OSWALD WIKTH.

BINARY OF THE ESOTERIC DIVINITY

"The perpetually creative Binary, thanks to which everything that must be born, live, last and fulfill its destiny is engendered, developed and maintained."

H.'. OSWALD WIRTH.

The role of any Freemasonry cannot be conceived without including it in the overall plan; its particular attitudes towards the Church respond to circumstances of time and place, to opportunism, to the tactics to be followed to combat it. It requires an almost complete ignorance of the Masonic thing or a strange complicity to say like Father Riquet: "better informed the competent authorities could then, as Monsignor Mendez Arceo wishes²², reconsider if there is no place to modify or, simply, to interpret with more liberality the disciplinary measures that cannot affect indistinctly the AGRUPATIONS²³ that are inspired by an ideal and pursue objectives not only different, but diametrically opposed".

Let us note, first of all, that Father Riquet does not seem to have ever read a single line of the doctrines of English Freemasonry, which are in fact "diametrically opposed" to him. This is the least that can be said.

Cordovani's note, which appeared in *L'Osservatore Romano* on March 19, 1950:

"What appears as a novelty in this Masonic revival is the rumor circulating in various social classes that Masonry of a given rite is no longer in opposition to the Church, that an agreement has even been reached between Masonry and the Church, by virtue of which Catholics can quietly join the sect without danger of excommunication and reprobation. The chiefs of this propaganda know for certain that nothing has been modified in the legislation of the Church with regard to Freemasonry, and if they continue to make this propaganda it is to take advantage of the candor of simple people. The bishops know that canon 684

²² This unusual wish was formulated by Monsignor Méndez Arceo at the Council. On the other hand, in the weekly "Dimanche" of December 19, 1965, you can read this news: "Puerto Ordaz. - In the course of an extraordinary meeting, the lodge of this Venezuelan city received the Bishop of Ciudad Bolívar. He wanted to deliver to him a petition destined to Paul VI, begging the Pope to annul the bull of Clement XII excommunicating the members of the Masonic lodges".

²³Emphasis added.

and especially canon 2335, which excommunicates those who have given their name to Freemasonry without distinction of rites, are in full force today as yesterday. All Catholics should know this, and should be reminded of it so that they do not fall into this trap and also so that they know how to judge properly the fact that certain naive people think they can call themselves Catholics and Freemasons with impunity. This, I repeat, is valid for all Masonic rites, even if some of them, in varying circumstances or eventualities of persons and things, declare themselves not hostile to the Church".

Riquet expresses himself in terms "diametrically opposed" to those of Leo XIII:

". Although special circumstances of time or place may persuade certain fractions to remain outside of what they would like to do, or what other associations do, it should not be concluded that these GROUPS are alien to the fundamental covenant of Freemasonry"²⁴ bis.

The hostility of these sectarians to the Apostolic See and to the Roman Pontiff has become more intense. After having stripped the Pope, under false pretexts, of his temporal sovereignty, the necessary guarantee of his freedom and rights, they have reduced him to a situation at once iniquitous and intolerable, until finally, in these last times, the fathers of these sects have reached the point which has long been the aim of their secret designs: to proclaim that the time has come to suppress the sacred power of the Roman Pontiffs, and to destroy altogether this Papacy which is of divine institution.

²⁴ bis The capital letters are ours: with them we wish to emphasize the opposition between Leo XIII and Father Riquet to which we have alluded.

HUMANUM GENUS.

CHAPTER X

CREATING A NEW RELIGION

"My Christ is not that of the Vatican."

What the Secret Societies intend in the first place, before arriving at a church based essentially on Luciferian esotericism, is to attempt a general grouping of beliefs based on religious sentiment. This is the "UNIVERSAL RELIGION", which for a long time has had its prophets and its congresses, in which Jews, Protestants, Rosicrucians, etc., alternate. Now one speaks already of a sort of cosmic religion, of a planetary Christianity, which has the advantage of flattering a Christian sentimentalism all the more accessible inasmuch as an indefinitely unifying social ecumenism is reflected in it.

"The new gospel, that of the Christ-Spirit-social, is preached to the peoples of our days by thousands of voices more or less faithful to the inspiration that blows in all hearts the epoch of universal regeneration to which we have arrived."

ROCA, *Glorioso Centenario*, 1889, p. 38.

Does the former Canon Roca seem to be a witness too far removed from a conspiracy that is coming to an end? Well, then, let us look at Oswald Wirth, his friend and teacher, who in 1928 continues to hold the torch and transmits it to his disciples, in a conference of which "The Symbolism" gives us an account. The most shocking thing about that matter is that the information is due to the

pen of Br.'. Mérigot, communist and mayor of Vierzon, called in 1961 by Marius Lepage to give a lecture together with Fr. Riquet on atheism. We believe that the reader will not doubt the transmission of the plan of "religious renewal" launched by the Guaita and Saint-Yves d'Alveydre. Here is an excerpt from Oswald Wirth's lecture:

". If the breath of the modern spirit shakes the old religious buildings, it is not to demolish them definitively, but to replace religions by irreligion. . . It is true that religious sentiments constitute the very essence of that which commands our respect under the name of religion. Religious souls should seek union in the fulfillment of the good and not in the vanity of a presumptuous dogmatism, which boasts of holding the divine secrets. We tend to religious individualism, according to which each believer makes his own belief. What is in decline is PRIESTHOOD ALISM. We aspire to eliminate the intermediaries between us and God. It is probable, then, that the religion of the future will make each of the faithful his own priest, and that it will address itself to spirits desirous of seeking the truth by their own means. "If so, INITIATION will become the great religious school, and SYMBOLISM will help thinkers to discover the truth hidden in the depths of the human mind."

El Simbolismo, February 1929.

Since our objective is solely documentary, we will refrain from discussing this program. Let us limit ourselves to pointing out several points: the breath of the MODERN SPIRIT FORGING RELIGIONS: this is what Roca has just announced; the ABOLITION OF DOGMAS, personal belief, principles of subversion: this is also what Roca prophesied, saying that each one is called to become "his own chaplain"; the decline of PRIESTHOODISM: let us refer to page 48 of the present study; finally, the ESOTERICAL perspectives of the new religion that the initiation will make known.

The abolition of dogmas - those of Catholicism, of course - is

first and foremost necessary for the establishment of a new religion that will not fail to give rise to new dogmas. On this point, Roca shows himself to be a disciple of Papus, the reorganizer of Martinism.

"There will be a new religion; there will be a new dogma; a new rite, a new priesthood whose relationship with the falling Church²⁵ will be exactly what was the relationship of the Catholic Church with the Mosaic Church, its late mother."

The End of the Ancient World, p. 373.

Present-day Martinism is chained to Papus and his friend Roca: *"Humanity, long under the exclusive influence of religious parties and having lost confidence in those parties, seeks a new religion outside of dogmas, postulates and infallibilities; religion adapted to a healthy and realistic perspective of the spiritual future of humanity."*

The Initiation, 4th quarter 1964, p. 218.

Panthemism

Therefore, a task of doctrinal demolition is imposed to make way for new dogmas adapted to the spiritual future of humanity. Objectively, the first of these new dogmas will be that of evolution, which can hardly be sustained on such a terrain without those of PANTHEISM and the "INTEGRAL HUMANISM" of the Synarchical Pact. Martinism continues:

"In the living religion of tomorrow, the Creator and creation will be One and indivisible, cosmic communion will be realized, Unity will be the law."

The Initiation, 4th quarter 1964, p. 219.

Cosmic religion integrating Catholicism

²⁵ The Roman Church. The relationship of which Roca speaks means that the new religion will spring in part from the Roman Church through an evolution whose meaning we will point out in the first and third parts of the present study.

Here we have finally arrived at the cosmic religion, proposed to present and future generations, and which seduces the new theology to such an extent that we see it use the same terms, at times, to express a christic solidarity, diffused, infused in the mass of the "traveling humanities" towards the Omega point of Father Teilhard de Chardin. Then, what is the use of "Roman orthodoxy", or rather, why not conceive Catholicism as an integral and integrated part of this spiritual cosmism? This is what Brother Riandey, Grand Commander of the Supreme Council of France, prophesied in 1946²⁶:

"The future world will create something new after having assimilated Christianity and other present forms of spirituality, and will give life, perhaps, by analogy with the physical phenomenon of total collectivization, to a kind of pantheism in which will be found fused, amalgamated, all present ideas, redynamized together towards as yet inconceivable goals."

Le Temple, September-October.

And Martinism, for its part:

"It will be necessary to create a new religion, a new morality, a new society. We have every reason to believe that integration will play an important role in the world of tomorrow and that it will be the keystone of the planetary consciousness, just as separatism was the keystone of the egocentric regime from which we are going to divest ourselves".

The Initiation, Nov.-Dec. 1964.

It is necessary to remember this text. The Martinist language here understands by INTEGRATION that of individual consciences in the universal religion to which the Roman Church is intended to lead through the abandonment of its dogmas and its tradition, through the acceptance of a pan-Christicism that identifies Christ with the

²⁶ Ancient and accepted Scottish Rite practiced by the Grand Lodge of France. Not to be confused with the French National Grand Lodge.

Cosmos. Christ is the only Son of God, the very essence of the entire visible and invisible Universe (Rock). Manifested in Humanity, identified with it, he is no more than an evolutionary Revelation of the archetypal Man. Pagan humanism is another dogma of the new religion.

The Man

In the foreword to Brother Marsaudon's book "Equestrianism as seen by a Mason of Tradition", Brother Riandey, after having stated that he agrees with Father Teilhard de Chardin (the most widely read author in the Lodges and Seminaries, according to Bro. Yves Marsaudon, of the Supreme Council of France), writes the following:

"We are intimately, deeply convinced that a new humanism will be engendered, which, based on that tradition common to all spiritual tendencies, will integrate the higher aspirations of all peoples, the knowledge acquired, the systems of life resulting from techniques, and which will finally lead our world to the unity to which it is destined. Who will utter the words of an enlarged gospel which will have man at its base, the supreme Power at its summit, and which will place between that base and that summit the living human entity as it has been made by the evolution already accomplished, as it will be conditioned physically and mentally by the continuous development of knowledge and techniques."

The living human entity, "THAT GREAT COLLECTIVE HUMAN BODY," as Riandey calls it in a more confidential journal reserved for Masons ("Le Temple"), is Humanity substantified in its totality, personified in the archetypal Man of the Kabbalah. Therefore, the Humanity situated between the Supreme Power and the man of the base is the Christ-Humanity of the Kabbalist Canon Roca, who is going to translate in church terms this formidable subversion, which, it must be admitted, is not without echoes in the thought of many Catholic writers:

"Christ is Humanity itself in principle, the divine Humanity conceived by the Father of Life in the same inner processional act by which he continually begets the only Son of God. In the Son is contained in potency not only Universal Humanity, but also its annex, creation in toto".

Glorious Centennial, p. 518

Apparently it took a canon of Perpignan to explain to the Catholic "profane" that we are, the Masonic Humanism of Riandey presented philosophically in a preface to ecumenism and the profound thought of Luciferian illuminism expounded by Eliphas Levy (ex-Abbat Constant): "HUMANITY IS CHRISTIAN SINCE THE BEGINNING OF THE WORLD".

Presence in the world

Humanity past, present and future is Christ²⁷.

Therefore, if THE CHURCH MUST BE PRESENT IN THE WORLD, this presence is not a missionary presence bringing the Word of Jesus Christ, crucified FOR the world and resurrected, but a presence "attached" to the world, "listening to the world", christified, divinized. Oh! Of course, the possibility of the first presence, missionary and teaching, is neither denied nor affirmed. No, but it is not spoken of, it is no longer spoken of! It has been relegated to the category of "inadequacies"; it is no longer found in "the whirlwind of Christ that sweeps everything away", as Roca used to say. On the

²⁷ Lucien Le Foyer, 33rd degree of the Scottish Rite, after having blasphemed the Body of Christ suspended on the Cross and yet never disappeared in death:

*"Well, Brothers . . .
Come together in joy; understand the gospel.
Jesus! Jesus! HE LIVES:
In the heart of the human race, in the bosom of his Father;
He lives in our love; it is in us that he waits;
We are Jesus Christ!".*

other hand, we speak only of the other because it is a presence in the Christ-world. It is the adherent "face" of the medal, the one that "sticks" to the portico of the New Church, since "the movement of the world and its supreme aspiration" is found "in the saving action of Jesus Christ", to use the completely equivocal words of Father Congar. Congar has adopted the Christology of a Rock, although his words usually allude in a strange way to A PRESENCE OF THE CHURCH CONSAGRATORY OF THE TEMPORARY WORK OF THE WORLD. He is not the only one, on the other hand. The progressive tendency is inclined everywhere to place in that presence an ADHESION TO THE CULTURAL, POLITICAL, ECONOMIC AND SOCIAL MOVEMENT OF THE WORLD, AS A FAITHFUL UNION TO THE MOVEMENT OF ITS CHIEF, THE CHRIST WHO EVOLVES IN THE VERY INTIMACY OF THE GLOBALITY OF THE WORLD, in the human mass thus sacralized. Subordinate role, but no longer Apostolic. Approving role, and no longer teaching.

SUCH A PRESENCE OF THE CHURCH IN THE WORLD SUMMARIZES ALL THE SUBVERSION AND ITS PROLONGATIONS, ITS ANNEXES²⁸. It EXPRESSES EXACTLY THE DOCTRINE OF THE HIGH SECRET SOCIETIES AT ITS SEMLESOTHERIC POINT, between its pure esotericism and its propagandistic esotericism. In the first part of this study we quoted (p. 46) some paragraphs of Canon Roca, his faithful echo, in which he affirms that the mass imposes by itself on the Church its consecration, because it is the "Christ-Spirit-public". The masses thus become the rector of their own religious evolution, which the Pontifical Authority would have as its mission to cover with its infallibility.

But it remains for us to point out one point in this evolution of modern thought that we have reached at the present time.

²⁸ Including the famous synarchical doctrine of universal "integration", and consequently of the Church, into the system.

CHAPTER XI
CHRISTIANITY TENDS TO BE REALIZED
IN THE ECONOMIC AND SOCIAL ORDER

ROCA, *The End of the Ancient World*, p. 3.

Why?

The Franciscan Fathers of the review "Frères du Monde" are going to answer us with a pertinence revealing their intoxication by THE COSMIC CHRISTIANITY OF THE CABALA AND MARTINISM. In issue 29-30 of 1964, entitled "Socialism and Christianity", after having rejected Marxist philosophy, they declare, however, that they opt for scientific socialism. This option is made possible, according to them, "both by THE THEOLOGICAL SIMILARITY OF THE MYSTERY OF THE CHURCH, and by the historical perspectives derived from the decisions and directives of contemporary Popes". The theological similarity consists in the fact that "THE INCARNATION CONTINUES IN THE CHURCH". Here, then, is the mystery of the Incarnation chosen as a motive of option to socialism. In fact, it turns out that:

"In the end, we came to the socialist election for MISSIONARY REASONS. For reasons that affect the SOUL OF OUR FAITH and that put at stake the entire theology of the incarnation".

Did we read that right? The reason for the choice of socialism tends to bring into play the ENTIRE theology of the Incarnation.

What does this hieroglyphic mean? If for reasons of faith one chooses to "incarnate" scientific socialism in the Church, it means that

the Church lacks something. Here we are before the fact of the "New Church" attending to the INSUFFICIENCES of the mystery of the Incarnation.

Jesus Christ is no longer enough (he is still bothering) and, as Roca said:

"Pure Christianity is socialism, evangelical socialism."

The Christian Socialist, 26-7-1891.

If for reasons of faith one chooses to incarnate Christianity in scientific socialism, this is tantamount to declaring that only Marxism, to the exclusion of all other regimes, is capable of temporarily realizing Christianity, and, as Roca said:

"The incarnation of the Word is nothing more than an inoculation of the Divine in the human."

THE SOCIAL BODY [Rock] of the resurrected "Christ-Spirit-Humanity" [Rock] is the new Passover. Hallelujah!

Let the Fathers not be scandalized! The system that their missionary motives erect as an obligation, as a sacred precept, leaves them an exit door:

"We believe that the Christians of our time must provide the proof of the vitality of Christianity by attempting its incarnation within the new structures that are being imposed".

Russia

These Franciscans, however, do not possess the subtlety of a Fr. Congar to demonstrate that, through a "re-creative" action of Jesus Christ, the world, and with it History, can contribute to the fullness of the earthly Kingdom, since Marxist communism, in the end, is nothing more than a transposition of Christian eschatology. All this means that we should not reject it, even if it is "intrinsically perverse", since "the Marxist and the Christian can coincide in a humanist concern" (R. P. JOLIF, *Week of Marxist Thought*, January 1964) and that it can also

come to us. Fruitful exchange! Holy collaboration that will enrich our sclerotic Catholicism on condition, of course, of "renouncing all dogmatism" (R. P. JOLIF, *L. C. I.*, February 15, 1964). Rideau says, Marxism "is an inheritance of Christian thought", which the U.S.S.R. hastens to restore to us through the "International Catholic Information" (I-IV-65), from which these noble sentiments have been extracted, and through the propaganda of Leninism in "Té-moignage Chrétien" (22-IV-60).

All this, the late Canon Roca, as a result of his interviews with the Magician Papus, who had gone to the Russian Court to give some lessons in evocative occultism (of the spirits), had said before RR. Starting from this idea, the Universal Synarchy had to inoculate the Marxist virus in the Catholic milieus in order to prepare the new religion. For, in the system, Soviet communism appears less as an end than as an instrument. The immense danger of its penetration in the West is insisted upon, with good reason. But it is wrong, in our opinion, to believe that the final objective sought is to lead the world to universal atheism. World atheism, absolute, definitive, static, is not possible, and the sects, who know it perfectly well, have another objective, completely "spiritualistic". Meditate on this. Contrary as it may seem to the most generalized opinion, the establishment of communism was the work of the high secret societies of New York, London and elsewhere. Communism received continuous support from them since 1917, not only with a view to an international policy based on the advent of its world government, but also on that of its universal religion destined to replace Roman Catholicism. Communism - which will perhaps turn against them - is only a destructive instrument to build its own Temple and, as the Grand Orient affirms, "it can only be a stage, and not an end" (*Bulletin*, n° 43, January-February 1964). In 1921, following the birth of the synarchic movement - always that date - a brochure published in Tunisia by a personage who does not seem to be a very high rank within the sects but who, evidently, has heard about the purposes of

the successors of the Saint-Yves, the Papus and the Roca, announced this-.

"IN THE SECOND HALF OF THIS CENTURY, WE WILL SEE HER [Russia] COLLABORATE WITH FRANCE IN THE REFORM OF THE CATHOLIC CHURCH."

Castles in the air? No way! Since the end of the last century, the tradition has been perpetuated; the chain of testimonies is unbroken. In 1946, Br. Marsaudon, of the Supreme Council²⁹, wrote about the Union of the Churches, referring to the beautiful role to be played by the politicized patriarchate of Moscow before the Roman Church:

"Russia may have an enormous task to fulfill in the religious field, serving as a link between East and West and enriching their respective spiritualities."

Le Temple, 1946.

Not to go back too far in the preceding years, let us recall the visit in 1954 of a delegation of young Soviets invited to France by 33 organizations of the French Youth, among which were the Catholic Youth Action, the Guides of France, the Girls' O.C.J., the Girls' J.A.C., the Girls' J.A.C. and others. Let us remember the senseless propaganda that *Vie Catholique Illustrée* made of that visit. Let us recall the long series of pro-Communist articles published by "Témoignage Chrétien"; those of the "International Catholic Information", those of a whole so-called Catholic press. Will we understand the meaning of all the above predictions concerning the role to be played by Communism in the Catholic ranks and especially among the Youth, when the PAX CASE has just, not only confirmed them, but convinced us in a very concrete way, of the reality of a machination hatched a long time ago by the universal High Freemasonry?

In view of the results obtained, let us judge their effectiveness.

²⁹ Author of "*Ecumenism as Seen by a Traditional Mason*", 1964.

No more Paradise - No more heaven

This result, for example: communicating to its Catholic victims the conviction that the worst is inevitable and must be welcomed, rather than defended. This becomes an obsession. "Les Frères du Monde" (Franciscan magazine) try to convince the faithful that they must help in the construction of a new order which can only be socialist. It is a "FATALITY" to which the Church must adapt:

"We cannot limit ourselves to coining the teachings of what has been agreed upon as the social doctrine of the Church. Little by little, modestly, we want to collaborate in the edification of a social doctrine for the Bandung era".

PR. PP. Maillard and Chaigne.

But what could this doctrine be but precisely that "realization" of Christianity in the economic system of the day, that is to say, the materialism that the all too famous Abbé Evely has no problem in stating more crudely?

"Heaven is not above, but on earth. . . It is men who, with God's help, will make heaven. "No one who has any sense speaks of heaven any more, and no one who is sincere asks to go to it. There is no need to look for anything in heaven. Ask Gagarin. God is on earth. ... He has put the eternal in the Temporal".

We find it hard to believe in the fidelity of this transcription of a Lenten preaching in Canada. And we would not imagine its possibility, if the demoniac Canon Roca had not already offered us the first fruits. Let us hear him, first of all, quoting Prince Lubomirsky:

"It [reasonable religion] alone will lead to an improvement of the human race from which collectivity and individuality will benefit together in an earthly, and no longer merely celestial, palpable and no longer ethereal, appreciable and no longer merely mystical existence, deduced from indisputable principles and not

based on unintelligible hypotheses."

The End of the Ancient World, p. 35.

He adds:

"The hazy dream of heaven has made us neglect too much the practical ground, if not for our Eminences and our Grandeurs³⁰, at least for the innumerable mace of the poor, the humble and the little ones."

The End of the Ancient World, p. 38.

"It is here below, on this planet still today so dark, so cold and so evil, that we shall enter into that kingdom of heaven, into its light and its love, for Christ has said: 'intra vos est. . . pervenit in vos regnum Dei'".

Glorious Centennial, p. 326.

Once the luminous hope of the Beatitudes of the Lord in the name of Christ-Humanity has been suppressed, the only thing left to preach is the frightening revolutionary demagogery.

Science replaces Faith

Our Eminences and our Excellencies are now called in many dioceses: the Old Man.

The "Old Man" is no longer considered, in spite of his paternal and sometimes dangerous condescension, as a listened member of the teaching Church. He is "the Old Man". The "he who listens to you listens to Me" has no validity in the age of the Christ-Spirit, since Christ is all of us, Faith is our science:

"The Roman Church presents Scripture in an anthropomorphic way, by supernatural and anti-philosophical ways."

The End of the Ancient World, p. 65.

"The duty of each one at this time consists in favoring the

³⁰ At that time this title was given to the Bishops.

evolution that the Papacy must carry out in order to put itself IN HARMONY WITH THE NEW SPIRIT OF THE WORLD AND WITH THE RATIONAL SCIENCES, without denying the fundamental principles of the eternal Gospel."

Ibid., p. 130.

This Gospel is not, we can believe it, that of the four evangelists. Indeed:

"Faith disappears in the face of science, which must illuminate everything."

Glorious Centennial, p. 21.

"None shall stop the movement; SCIENCE IS QUEEN OF THE WORLD, FOR SHE IS GOD HIMSELF IN HUMANITY."

Ibid., p. 79.

"It is the hour of OPEN CHRISTIANITY, of critical and positive science, methodical and rational, experimental and practical. It is said, and it is true, that we are in a century of light and NOT ALREADY OF FAITH".

Ibid., p. 137.

"Theologians of the future."

All this would be trivial, since we have heard it many times from other mouths or gathered from other pens, as well as the profession of evolutionist dogmas. The novelty would consist rather in THE STEP:

"FROM THE EVANGELICAL PRINCIPLES, FROM THE MYSTICAL AND SACRAMENTAL SPHERE TO THE CIVIC, ECONOMIC AND SOCIAL SPHERE".

Glorious Centennial, p. 458.

We find this same idea under different forms in the prose of many of our contemporaries, for example, under that of the realization of Christianity in socialism, or of the Church as the humble servant of

civilization, because as soon as the evangelical principles are no longer found in the "mystical and sacramental sphere", but only in the economic-social sphere, its divine and apostolic mission ceases to exist. Then, the POLITICO-SOCIAL COMBAT of which certain persons, contemptuously called "integrist", are accused, is only introduced into the bosom of the Church, although they are not intelligent enough nor "initiated" enough to perform "alchemically" the "transmutation"²⁵ of the sacramental into the economic.

²⁶ Terms of initiation into secret societies.

The old guard of infantile Catholics and "daddy's churchmen" will therefore be present at this zodiacal, Dominican and globalist miracle, performed by today's adult generation:

"The mystical theology with which we had had to be content, and which was sufficient for the younger generations, will be succeeded by the scientific theology which the adult nations are clamoring for".

Glorious Centennial, p. 525. Y:

"If he were to return to earth, St. Thomas would be the first to laugh at the childishness with which his Teaching is filled, at what in his time was called ".Ens mobile" or "Pars physica theologiae".

"He would hasten to burn his Summa theologica and replace it with the Summa scientifica."

Ibid., p. 538

"Thus, the reign of the Angel of the Schools is coming to an end, for very just reasons that Saint-Yves d'Alveydre has highlighted".

Ibid., p. +92.

The attentive vigilance of the Church over doctrines and her assiduity in spreading and defending the truth, her prudence without haste in regard to novelties and revolutions, her

impartiality in the confrontations between classes and between nations, her inflexibility in defending the rights of each one, her fearlessness among the enemies of God and of society, are so many other lights of God shining upon the world. Let each one of you ask yourselves: what would the world be today if these divine lights had been absent, could it boast of the material and moral conquests that go by the name of civilization, and would it still have such a widespread sense of justice, of true freedom, of responsibility, which animates the majority of peoples and governments?

Pius XII, April 6, 1958.

CHAPTER XII

AROUND THE COUNCIL

"We cannot ignore the Council and its consequences", writes Br. Marsaudon in his work already cited. In fact, all Masonic publications have been seen to be explicitly concerned with the Council, addressing in their articles the questions dealt with in it. Among them, there are two that interest them in a special way.

Collegiality

We have briefly pointed out in our introduction the existence of a certain collegiality in the synarchical system. It is the very form of the system, including to some extent its hidden part, in which, however, the various authorities overlap.

With Saint-Yves d'Alveydre (see p. 25) and the synarchical pact (see pp. 128 ff.), we have seen how the Church would be integrated into the system. And this integration would necessarily postulate the conjugation of an ecclesial collegiality with synarchical collegiality.

That is one of the reasons why the high secret societies have been so interested in the Second Vatican Council.

Former Canon Roca himself, defining the system, applied it to the Church:

"The religious, political and social Redeemer will reign over

Humanity through IMPERSONAL INSTITUTIONS."

The End of the Ancient World, p. 36.

And on the following page he added: "THAT IS THE NEW CHURCH", and here we refer the reader to the essential page of Saint-Yves d'Alveydre whose text we have reproduced.

Consequently, it is not surprising to see that also Br. Marsaudon, in 1964, speaks of collegiality:

"Apart from a tiny minority more papist than the Pope, the spirit of collegiality will gradually manifest itself. While we continue to believe, like Cardinal Rea, that it will take a long time and much patience to arrive at the union of Christians of all confessions, it is indisputable that a solid work of preparation is underway. Under the pressure of foreseen and unforeseeable events, the forward march so desired by John XXIII will continue at an accelerated pace".

Ecumenism as Seen by a Mason of Tradition, p. 114.

All this points in a special way to the PONTIFICAL JURISDICTION.

The High Freemasonries have seen at this point their hopes of collegiality recede. There is another question which is essential for them and which affects the MAGISTRY in a more particular way.

Religious freedom

We leave it to the reader to compare for himself the Masonic texts we quote (the oldest of which date back to the birth of the Synarchist plot) with the literature of the "theologians of the future", and the progressive publications on the subject of religious freedom. Our purpose is simply to provide you with some points of comparison.

Let us note, however, that the freedom advocated is not the psychological freedom of the subject, but an OBJECTIVE RIGHT TO REJECT THE TRUE RELIGION, that of the Catholic, Apostolic and

Roman Church. And the extrinsic criterion of such a right will rest on the EQUALITY OF RELIGIONS. This freedom, once established, would have the effect of: 1^o Reducing the pontifical magisterium to nothing. 2^o To ruin in fact the Roman orthodoxy. 3^o To establish on these ruins an artificial syncretism, expression of an "ECUMENISM" behind which the high Masonic authority hides.

Ecumenism

For there is an ecumenism of Masonic, neo-Catholic, paracommunist origin, massively propagated in newspapers and magazines, confessional or not, political, literary, a total ecumenism, resulting from a simple addition of cults, in the name of which the Church is praised by its most audacious theologians, but reviled for its past, its tradition, its present "immobilism", its future doctrinal integrity if it does not join the movement of Sinaiitic futurism.

This ecumenism, which has nothing to do with the one described by Paul VI, encompasses error and truth, and brings everything together in a universal wisdom that would be equivalent to that of the Holy Spirit.

"In the whole world a wide movement towards unity is announced. It takes the most diverse forms, but it responds to a profound need experienced by spiritualists of all shades: to put an end to Byzantine quarrels, and to form a front against the common enemy, atheistic materialism."

Les authentiques fils de la Lumière, 1962³¹.

This is from the rectified Scottish Rite. Here is martyrism:

"There are many who have understood that the planetary consciousness of which so much is spoken everywhere will not be satisfied with the miserable spiritual, moral and social

³¹ Not to be confused with "Les Fils de la Lumière", by Roger Peyre-Fitte, which is a novel.

compartments in which we have lived isolated until now, but will need to create a sphere of Unity in order to expand."

The Initiation, 4th quarter 1964.

It is now convenient to go back to the ex-canonical Roca (1889) to find again the sources of this unitary movement which, in spite of what the Masonic obediences say, leaves the Bantus or the Mau-Mau indifferent. Let's check what kind of "spiritualists" we are dealing with:

"All the divisive churches are on the way to their ruin; they are sinking completely to make room for the unitary Church, for that social basilica which will embrace all the ages, all the chapels of the past and of the present to constitute the one fold of which Jesus Christ spoke."

Glorious Centennial, p. 399.

The first to benefit from freedom of religion would be, in our opinion, those who today are called the "separated Brethren". Nothing demonstrates better the anti-jurisdictional and anti-teaching character than the General Association of the Churches advocated by Roca in agreement with Saint Yves d'Alveydre, and resumed under the form of CULTURAL ORDER by the synarchical pact fifty years later. Indeed, in the CREED OF ABBE GABRIEL (Roca) we read:

I believe that all the Churches which have been formed in Christendom since the ninth century by the successive dismemberment of the apostolic trunk (and which for that reason are called sects or sectors) participate in the Great Catholic Church of which they form the Body with the dispersed members ("Multa quidem membra, unum autem Corpus", St. Paul). I believe that among these churches, including the one known by the name of ultramontane, there is a bond of affinity that unites them, or, better said, a common background of Christianity that facilitates the encounter and on which the GENERAL

ASSOCIATION will be based, to realize the prophecy of the Master: "Et erit unum ovile et unus Pastor-"".

Christ, the Pope and Democracy, 1884.

Protestantism.

The Grand Lodge of England

From the time of the Guaita, Papus and Wirth, the General Union of the Churches was already aiming at the Latin "Imperialate" of which Saint-Yves d'Alveydre speaks (see p. 25) and was aiming at the domination of the Anglo-Saxon States and Churches. It was really a vast political-religious operation that continues to be the ambition of the Grand Lodge of England throughout Europe. Let us read Roca:

"IN OUR DAYS, THE LATIN PEOPLES ARE PERISHING IN THE BOSOM OF THE ROMAN CHURCH.

Christ, the Pope and Democracy, p. 160.

In 1946, in the magazine "Le Temple", Br. Marsaudon, of the Supreme Council, wrote an article on "The Union of the Church" in which he made known the contribution made by the Masons to the union of the Protestant churches:

"Be it permitted to us to add that if at present, at least as far as the non-Roman confessions are concerned, that union seems to be on the right track, the fact is due in part to our order.

"The intervention of our Brs. ANGLOSAJONES AND SCANDINAVOS in the first ecumenical congresses was decisive, and their action in favor of Christian unity has continued untiringly" (p. 31).

The Anglo-Saxon and Scandinavian lodges? Therefore, we were not mistaken as to the identity of the protagonists of the rapprochement with the Catholic Church.

Nor were we wrong about its purpose:

"If Rome perseveres in its immobility, it is not impossible that tomorrow we will be faced with two religious groups sharing the

spiritual leadership of the Christian world: the Roman Church and a vast union of Protestant and Orthodox churches.

"Consequently, two blocks:

"the Catholic Church of Rome,

"the Catholic Church of the Gospel" (p. 46).

Always the Gospel against Rome, from Roca. We know that those revelations raised protests. We do not underestimate neither the movement of conversions, nor that of sympathies which, in England and Holland, for example, leads many Protestants to Catholicism. But we affirm that the Anglo-Saxon Freemasonries and the lodges of Northern Europe ARE SUCCESSFULLY ENGAGED IN THE GAME OF ECUMENISM AGAINST ROME, AND THAT THIS GAME AFFECTS THE CATHOLIC CLERGY MUCH MORE THAN THE FAITHFUL. For this reason, Freemasonries and lodges strive to counteract the only possible unity: the return of the separated to the one Church of Jesus Christ.

In the foreword to Marsaudon's book already quoted, Br/. Riandey, Grand Commander of the Supreme Council, saw in the Council the rapprochement of Christian Unity, but was careful to express also his hope for a more widespread Masonic "ecumenism". After having given his unreserved assent to the "efforts towards Christian ecumenism", he added: "FOR US, THOSE EFFORTS REPRESENT ONLY STEPS ON THE WAY TO A WANTED TOTAL ECUMENISM".

Freedom. Equality of religions

In 1961, one hundred and fifty dignitaries of Freemasonry from twenty-six different countries met at the White House (Washington). Here is their statement:

"We are firmly attached to Peace, BUT unfailingly RESOLVED to work for a world in which GOVERNMENTS WILL MAKE THE FOLLOWING PRINCIPLES THEIR OWN: freedom of thought and speech, RELIGIOUS FREEDOM, EQUALITY

*WITHOUT RESERVATION*²⁷.

A statement aimed solely at Soviet communism? No way! Let us leave aside, for the moment, the POLITICO-RELIGIOUS threat contained in this declaration. Here we are faced with the fact of freedom in the equality of religions. Br. Marsaudon expresses it in a more discreet way:

"THE PLANETARY SENSE... CAN CERTAINLY HELP CHRISTIANS to get rid of a minority complex that would prevent them from going, this time following the peaceful and evangelical norms, to the reconquest of the world".

Ecumenism. p. 121.

The planetary sense is the modification of the dogmas that Catholics, according to Saint-Yves d'Alveydre, have to change for the simple sentimentality of the Gospel; in that way we would arrive at a religiosity and, Roca tells us, at:

"the depth and universality of ONE Christianity

²⁷ "Monthly letter" of Br.'. Vinatrel (Grand Orient) of February 15, 1962.

with which all the religious centers of the earth would be brought into harmony".

Glorious Centennial, p. 122.

Eviction of Jesus Christ

The apostate Canon says things with sufficient clarity to make us see better the misunderstandings in which Catholics get lost, dragged by their "Christ's whirlwind" into a religious muddle. Can the "International Catholic Information" of December 15, 1964 consider that the Catholicism of the Church fails to recognize the "real values of the Great Religious Creeds of the world", without identifying itself

with a Rock? Can an Abbé Paniker become an apostle of another "ecumenical church" without inducing that of the Synarchy? "Since there is God's grace and even salvation outside the Institution-Church, why worry so much about distant missions? Why want to convert the Hindu, if he can be saved by his Hinduism? It is not to impose new and additional obligations on him, nor even to provide him with a more secure or more abundant salvation. The answer lies in the reality of God's design, which is not to save individuals, but to gather all men into a people that is His people." (*La Croir*, July 7, 1965).

Such reflections go too far. If it is desirable that all men be called upon "to pray the Lord's Prayer together," it is not necessary to convert the Hindu (!). Perhaps because his Hinduism presents "profound similarities" (PANIKER) with the religion of Christ, like all religions among them; no doubt because "the collective soul instinctively Christian" (ROCA, *The Fatal Crisis*, 1885, page 24), arrives at a polyvalent spirituality detached from any particular mark that differentiates past, present and future religions, and worships a mental Christ emerged from its depths.

"To adhere to Christ it is enough to adhere to the PRINCIPLE of justice and truth which is embodied in Christ and which is Christ in person."

Glorious Centennial, p. 135.

Behold Jesus Christ eliminated, transformed into a "principle"!

"The suffering Christ-Man is succeeded in our days by the triumphant Christ-Spirit. The Christ who manifests Himself also in science will be recognized by Jews, Hindus, Brahmins, Mahatmas, Chinese, Tibetans . . .".

Glorious Centennial, p. 525.

The Masonic Magisterium

It is not difficult to recognize the ghostly Christ of the secret

societies, the only one that they want to admit, that they even preach, because he is nothing but a cloud, nothing, a lie, but above all a VEHICLE OF ILLUSION TO DRAG THE MASSES TOWARD THE COEXISTENCE OF RELIGIONS IN THEIR ECUMENISM, AND THEN TOWARD THEIR EQUALITY. This is what Leo XIII condemns in the encyclical "Humanum Genus". But that principle of equality and non-distinction is the one upheld by the Grand Lodge of England, defended by whom we know, as Christian Freemasonry. Indeed, the Grand Lodge writes:

"True Freemasonry . . . must be a religion possessing ONE sacred book upon which the initiate CAN TAKE AN OATH TO THE ORDER."

*Letter cited by the Grand Lodge of Uruguay,
1950.*

Let us look carefully: A book, that is to say, the Bible, the Koran or any other THAT SERVES to provoke in the initiate the feeling of the SACRED VALUE OF HIS OATH OF OBEDIENCE to the Order. Thus, in the Scottish Rite of high degrees, Br.'. Marsaudon tells us:

"they took the oath in the presence of the heads of the Order in Europe, on seven sacred books".

Ecumenism..., p. 126.

Obedience to the Masonic Order is above religions. Its equality, the freedom that the Order proclaims in the name of that equality, the devastating syncretism to which it appeals, conceal its dictatorship. The repository of the new revelation is Freemasonry:

"MASONRY IS IN A POSITION, BY ITS SUBSTANCE IF NOT BY ITS MEN - AND MAYBE ONLY IT - TO ANNOUNCE TO THE WORLD THE NEW GOSPEL," i

RIANDEY, Le Temple, 1946.

Catholics, Protestants, Orthodox, Israelites, Muslims, Hindus,

Buddhists, Freethinkers and Free Believers are nothing more than first names among us; the surname is Masons".

MARSAUDON, *Ecumenism...*, p. 126.

These authors were then of the Scottish Rite. Let's see now the "Symbolism":

"Do not allow it to be said, my Brothers, that Freemasonry is the anti-church, that has been nothing more than a circumstantial phrase; fundamentally, Freemasonry wants to be a super-church, the Church that will gather them all together."

Politics and Freemasonry, quoted by the Grand Orient Bulletin, No. 37.

"Freemasonry, as we conceive it, transcends both the Catholic Church and communism."

Bulletin of the Grand Orient of France, No. 43, January-February 1964.

"Only in a theocratic society having the universal character of Freemasonry can Islam and Christianity, Jews and Buddhists, Europe and Asia, be united one day in the same ideal and in the same hope. In a word, it is up to Freemasonry to form the universal Church".

PIGNATBL, *Masonic Battles*, p. 29.

Do not some say that if the primacy of the Pope were eliminated, the union of the separated churches with the Catholic Church would be easier? We would ask the separated brethren to meditate on the inconsistency of such a hypothesis; and not only because without the Pope the Catholic Church would no longer be such, but also because if the supreme, effective and decisive pastoral office of Peter were to be absent in the Church of Christ, unity would break down; in vain would it be sought to recompose it on principles that would replace the only authentic principle, established by Christ himself. "In the Church there will be as many schisms as there are priests," St. Jerome rightly writes.

ECCLESIAM SUAM.

CHAPTER XIII

THE SUMMIT OF THE MYSTERY OF INIQUITY

Our authentic Christian life, fruitful, unshakable in Faith, Hope and Charity, our most intimate union here below with God through Jesus Christ, "the Way, the Truth and the Life," rests on three foundations: the Eucharist, the Blessed Virgin Mary Mother of God and the Pope, successor of Peter, on whom the Church rests. These three foundations are the object of underhanded and violent attacks by the sects.

The Eucharist

It is a saddening spectacle to see the growing lack of respect for the Eucharist, the sacrament of our love and of our life. The all too frequent irreverence to which it is subjected, the most painful cases in which the priest himself doubts the Real Presence, testify to the existence of an anti-Eucharistic wave that persists-and will persist despite the admirable words of Paul VI on the MYSTERIUM FIDEI of consecration. It goes without saying that the "mysterium iniquitatis" presents a particular opposition.

The evil comes from the fact that: "for the modernists, the symbols are pure signs or symbols" (*Pascendi*), and is aggravated by all contemporary cosmo-mysticism. In the excanonical Roca, translator into religious and almost eclectic language of the pantheistic doctrine of the sects (especially Gnosticism and Symbolism), the

mystery of the Incarnation, as we have seen, is not an assumption of the human nature in the divine Person (see p. 44), but an "INOCULATION OF THE DIVINE INTO THE HUMAN", (*Glorious Centenary*, p. 537).

"Thus it is that the masses of men experience that influence, in spite of themselves, by moral ways and by SECRET OPERATIONS which in the rites of the Church are admirably SYMBOLIZED by the ceremonies of baptism, of the Eucharist and of the other sacraments."

Glorious Centennial, p. 537.

Let us not speak here of the meaning of the "secret operations" that conceal initiation; let us dwell on the symbolism.

The Eucharist, considered as a rite, is nothing more than a symbol, and, considered as the cosmological reality that it signifies, it is the presence of the cosmic Christ, of the Christ-Humanity in everyone.

Transubstantiation, therefore, will in reality be nothing more than the presence of Christ in the Human. The ascending (or descending) civilization, whatever it may be, the current of history and the extended human communications, intensified to the maximum, will become "Communion". It is a kind of Christogenesis based on evolution.

For Father Teilhard de Chardin, whose language is so often parallel to that of the sects, his mystical "Eucharist" is a phenomenon by which Christ assimilates himself to humanity and through it to the Universe; the transubstantiation that divinizes the Universe prolongs his Incarnation. THE VERB IS THUS INSERTED INTO THE COSMIC ELEMENT³². Let us admit that the Father attributes a secondary character to those phenomena which flow for him from the Consecration. However, let us note that although the path is dialectically reversed in relation to that of a Rock, the consequence is

³² Let us note the strange parallelism with Roca: "the inoculation".

very similar to that of the ex-canonical, since the individual and immediate presence of the Body of Christ in the host by a "conversio mirabilis et SINGULARIS" (Council of Trent), and the universal creative presence of God in creation, are not clearly distinguished. Consequently, the possibility of a cosmic Communion is deduced, of which transubstantiation would be a symbol.

The adorable sacrament is thus counterbalanced by the idea of the communion of men among themselves, considered as true communion in the "Christ-Spirit-Social". Roca adds:

"This communion replaces the sacramental communion and it can happen that transubstantiation operates in them more quickly than in the so-called Christians of the dry formula³³ and of the dead letter, as Abbé Chevrotot, professor of Dogma at the Faculty of Besançon and director of the Grand Seminary of that city, teaches in his learned work entitled "Universal communion by transubstantiation" (Besançon, Chez Tubergue, publisher). This is what I call positive, rational and realistic transcendental theology. The theologians of the future will not elaborate another one".

Glorious Centennial, p. 537.

It is shocking, therefore, to find in Catholic publications (*LE LIEN*, Dreux, February 1965) affirmations to the effect that "dialogue" is necessary in order to "arrive at a universal communion". Assuming that there is no malicious intent, it is worth asking whether we are not in the presence of minds unwittingly intoxicated by cosmic Christology, after having cast doubt on St. Paul's account (*Lamentabili*, 45). Modernism, inspired in more than one point by the sects, goes directly against the Eucharist.

³³²⁸ Properly occult and initiatory expression. As in the "secret operations" mentioned above, it captures the Luciferian "theology" that is hidden behind the theories enunciated by the Canon (see also p. 49).

The Blessed Virgin Mary

The "Marian" theories of the high secret societies have always found it impossible, in our opinion, to introduce themselves, even in small doses, into Catholic dogma in order to elaborate an error susceptible of success. Let us summarily point out three concepts:

- 1) As with Christ, the historical personage of Mary no longer has her place as Mother of God. She is opposed, not to a character "of faith" (modernism), but "the crystallization in Mary of an eternal myth". Mary becomes the key to all cosmogonies: Gaia, Demeter, Isis, etc.
- 2) Her quality of Mother of God is denied, because Christ is not God (C. de Saint Martin).
- 3) It is the representation of the FEMININE PRINCIPLE (Spirit) of the androgynous ternary of the High Sects (Catharism, Gnosticism, Kabbalism).

By way of illustration, here is how Roca arranges things on his own:

"Mary is the living manifestation of the FEMININE PRINCIPLE itself, she is the immaculate Wisdom in person, incarnated on purpose to unite here below physiologically with her heavenly Bridegroom, the masculine principle, the divine Spirit, and so that out of that royal hymenaeum an entirely new race, a truly divine race, may arise."

Glorious Centennial, p. 497.

None of this nonsense is of interest.

We would pass them all in silence if there were not one according to which Canon Roca, like Augustus Comte, like the Gnostic Church, concludes on the priesthood of women, and if we were not informed that Abbé Evely affirms, apparently, that Jesus did not admit any woman to the College of the Apostles because in his time it would have been an inconceivable fact.

In short, Jesus Christ slave of fashion!

There is something else. A kind lady, president of a feminist association under the title of "Joan of Arc" and whose headquarters are in England, as soon as the fourth session of the Council had begun, went to Rome to give a lecture advocating the admission of women to the priesthood.

For Monsieur Fesquet, it was either a casual joke or a pre-established convention, we do not know; what is certain is that in "Le Monde" of September 19 and 20, 1965, Monsieur Fesquet seizes the subject and headlines, enthusiastically: "WOMEN PRIESTS? WHY NOT?". It seems that the doctrine of Monsieur Fesquet, which we do not suspect has been passed on to him by some avant-garde theologian, does not contradict in any way - a rare thing - the ideas of Father Danielou. For our part, we can say that Monsieur Fesquet fulfills the wishes of Canon Roca:

"The access of the woman to the altar, her ordination, her consecration for the public offering of the sacrifice, all of this is derived from the sacred Gnosis and forms an essential part of the great deposit of tradition. .

Tradition?

Apparently, it was reserved for Monsieur Fesquet to break the seals of the great book of the Sages, to reveal to us the arcana of its occult science. For, according to Roca adds:

"Mary's priesthood and, consequently, that of women, have remained veiled until our days".

But, then, why has Monsieur Fesquet hidden from us a part of the "real secret"? For what the delirious sacerdotalism of the Gnostic Coribante imagines is not only the woman priest, but also the Papacy of the future epochs. ... Not a Papacy alone, but coupled to the Pontiff of the Church of the future!

"Under two similar tiaras and amidst a cloud of incense, the two parts of the sacred binomial, the two masculine and feminine

faculties, the Mind and the Soul, the two central fires of the celestial Dada and the priestly androgynous, will be seen pontificating together, something very similar to the priestly couple of the Sansi-monians."

Glorioso Centenario, pp. 506-507.

As can be seen, Monsieur Fesquet lacks audacity: the canon leaves him in mantillas.

.../O/z, Mary! Look at your Church, look at the most responsible members of the mystical Body of Christ gathered around you, to recognize and glorify you as their mystical mother.

Bless, O Mary, this great assembly of the hierarchical Church, which is also the begetter of Christians, brothers and sisters of Christ, the first-born of redeemed humanity.

PAUL VI, October 11, 1963.

CHAPTER XIV

THE NEW CHURCH

*Outside Rome, without Rome, in
spite of Rome, against Rome.*

Former Canon ROCA.

*"There is no problem to be solved with the Protestant churches,
just as there is no problem between Freemasonry and the
Synagogue. Only with the Roman Church there are difficulties".*

H.'. MARSAUDON, *Le Temple*,
Sept-Oct. 1946, p. 34.

We are witnessing an assault more violent than ever and as revealing as the persecutions unleashed so far against the Church. With the variation that an attempt is being made to replace external violence with pockets of internal disintegration, destined to make her fall like a rotten tree. We do not believe for a moment in the success of this plan, but we are obliged to recognize that it exists. From the intentions already indicated, it is clear that it is a matter of establishing a "NEW CHURCH" (ROCA, *The End of the Ancient World*, p. 37) and of eliminating the "CLERICAL EMPEROR", THE POPE, if not in his person, at least in his functions. This plot, abundant in threats, will be the subject of the present chapter, in which we will quote the texts, reducing the comments to a minimum. However, we will first present some of the most spectacular procedures directed against the "Latin Imperialate" (Saint-Yves d'Alveydre).

Triumphalism

To reproach her with a triumphalism that is basically nothing more than the expression on earth of the Kingship of Christ and of the Universal Maternity of the Church, aims at the double objective of showing the latter lost in the midst of a luxury insulting to the poor and imposing political pretensions. The Church has always been the Church of the poor, by her works, her silent dedications and her actions in favor of the disinherited in the course of history. We proclaim the reality and extension of this secular mission, its merit in the face of less supernatural undertakings and, above all, in the face of institutions whose statism conceals their future projects. It is absurd to accuse the Church of triumphalism, and what is intended in doing so is to undermine the authority and prestige of the Supreme Pontiff, accusing him of Caesarism and presenting him as a black political conspirator.

The Synarchy has set out to combat this alleged triumphalism for reasons of INTERNATIONAL POLITICS³⁴. Br. Marsaudon, for example, in speaking of the Protestant Ecumenical Week of 1946 emphasizes the simplicity of its manifestations. On the other hand:

"In Rome, the splendor of the ceremonies was as spectacular as usual. Twenty-eight of the thirty-two new cardinals were present.

"The political character of the event is undeniable."

Remarkable deduction! Let us also read the conclusion reached in 1964:

"We wish our Catholic friends to be forever removed from the gilded crafts of Rome, from the political-financial concerns of the Curia and, to put it in the words of the author of "The Revolution of John XXII", from the offices of the Vatican."

Ecumenism..., p. 120.

Let's go! Let's go! The promoter of Ecumenism will have to eat a

³⁴ Cf. our study: *El Gobierno Mundial y la Contra-Iglesia*, Buenos Aires, Cruz y Fierro Editores. French translation published by Editions Saint-Michel, at Saint-Cénré (Mayenne).

lot of soup before reaching the vigor of the Canon of Perpignan when he was fighting against "the rich mantle of ultramontanism":

"The Christ of the royal Vatican has raised bonfires A Christ covered with gold and blood, with purple and precious stones, who makes millions rapture ... Who could list it all? ... Who could enumerate it all? Who would dare...? 2 And you want the honest people, the upright consciences that form the great mass of Humanity to take this Christ for a God. I am astonished that they still take Him for a man. . . He has rather the aspect of a demon"³⁵.

Democracy

We know that the god of Roca is that of "dogma 18' of the Cabala", as he wrote to Stanislas de Guaita. But it is nonetheless true that the appeal to the conscience of the Great Mass of humanity, whose anti-Roman sense can escape no one, is much closer to the demagogic atmosphere of our days.

"I believe that the democracy of our days is the legitimate daughter of the Catholic Church, a daughter born of the Union of Jesus Christ with the Church."

ROCA, *Credo of Abbé Gabriel.*

In the age of "adult nations", then, authority in the Church must be democratic, opinion becomes queen and mistress, the journalist becomes father of the Church and the people of God becomes Revelation.

"Whoever has received baptism has been consecrated by him priest, adept and king."

Glorious Centennial, p. 458.

"Christ will triumph through the people; he will reign through the

³⁵ Compare JOHN VIII, 52: "We see now that a demon is in you".

people."

"Caesar [the Pope] is virtually tamed."

Christ, the Pope and Democracy, p. 129.

La Caridad

The people will be deceived in the name of LOVE, of a love which is not theological charity, but which borrows its name. Never have we read so much as now in Masonic publications the words, "Love one another." But they are always used in the name of Christ against His own Church. St. John the Apostle, the disciple of love, is invoked against the authority of Peter. It is simply the ancient theory of the Rosicrucians, prophesying the advent of the esoteric church of John, superior to the exoteric church of Peter, and whose apocalyptic times seem to have arrived. The Roman Church must give way to it. It must disappear as it is: the "Cycle of John" (the "recycle" will write the mischievous pen of Abbé Laurentin) is open.

The New Order

"I affirm that we are coming to the definitive closing of the old religious, political and economic order, and I announce the opening of an absolutely new cycle from all points of view in the Church, in the State, in the family, in all circles of human activity?"

Glorious Centennial, p. 13.

Let us note, before continuing, that these lines are written in the prophetic style of Saint-Yves d'Alveydre, by one of his disciples, versed like him in the highest secret societies which at that time set in motion the formidable occult machinations of the NEW ORDER³⁶.

³⁶ "*Annuit coeptis novus ordo saeculorum*", formula inscribed on the north exterior facade of the North American memorial of Saint Laurent sur Mer. "*Novus ordo saeculorum*" is a motto of the highest secret societies. See in this regard our

Let us recall once again the desired term of that New Order, as far as the new religion is concerned. It has been repeated at the World Spiritualist Congress of Eraselas in 1946:

"Beyond the various religions there exists a UNIVERSAL CHURCH composed of all DOGMATICALLY free believers who unite their convictions concerning the existence of a Supreme Being, of a future life, of the immortality of the soul, as well as of the duty of human love proclaimed as the first of all by the churches and religions."

Everything is sufficiently summarized; but it is also useful to know, in order to establish the tendency of this spiritualism, who professes it. They are, among others, M. M. Brisy, secretary general of the Belgian Theosophical Society, Wittemans, historian of the Rosicrucian Brotherhood, Toussaint, of the Rosicrucian Fraternity, Sadin, of the liberal Catholic Church (Theosophical), Pastor Schyns, Rabbi Berman, En-lers, Martinist, Renacle of the Humanist Institute.

The New Church

Once this plan has been established, it will be understood that the Catholic Church itself will have to align itself. Its presence in the world will have to be a true incorporation into that superior church, that of the "Christ-Spirit", and, consequently, it will have to undergo not only the reforms that the authority of the Council has seen fit to introduce, but a total TRANSFORMATION (ROCA, *The Christian Socialist*, 1891). Let us now allow the apostate canon to speak to us with his customary assurance, drunk from good sources, of the formidable COMPLITION plotted against the Church.

"As long as it does not emerge from the temporal forms of a past that is dying and cannot be revived, the papacy of the old times has nothing more to say to modern times, which, on the other

study: "*The World Government and the Counter-Church*".

hand, have no ears to hear it. The old papacy has no longer anything to do in the new social order that is to be implanted unfailingly, apart from Rome, without Rome, in spite of Rome, against Rome... . The old papacy will break its silence when the evangelical work of that glorious palingenesis is completed. Then, turning in his sepulcher, Peter will fulfill Christ's oracle. He will "confirm his brethren," that is, all Christian peoples, in the new ways by which their Redeemer has caused them to enter. He will consecrate modern civilization; he will proclaim it the Daughter of the Gospel, heir of the Sunday promises and of the true spirit of the parables.

"Pronouncing its own expiration, the Roman Papacy will declare URBI ET ORBI that, having completed its mission and its role of initiator, it dissolves freely in its old form, in order to leave the field free for the higher operations of the new Pontificate of the new Church and of the new priesthood which it will itself institute canonically before breathing its last breath.

"Then, falling exhausted on his funeral bed, he will fall asleep forever in the sleep of death, kissed by Christ, whose merciful designs he will have fulfilled far better than is believed.

"This is how things used to happen in another age in the crypts of primitive temples during the cycle of wise initiations."

"When it becomes visible to the eyes of all that the new order derives logically from the old order . . . the old papacy and the old priesthood will willingly abdicate before the Pontificate and before the priests of the future, who will be those of the past converted and transfigured with a view to the organization of the Planet in the light of the Gospel.

"And that new Church, though perhaps it should retain nothing of the scholastic discipline and rudimentary form of the old Church, will nevertheless receive from Rome canonical ordination and jurisdiction.

"It is necessary that the law of evolution resumes its divine course in the cycle opened by the Holy Gospel under the footsteps of the new Humanity."

"THE SYNARCHY POSSESSES SUFFICIENT STATURE TO CARRY OUT THIS GENERAL RENOVATION".

Glorioso Centenario, pp. 457 and 469.

Roca and Saint-Yves d'Alveydre were not the only ones to announce these marvels. Here is the patriarch of the Gnostic Church at the beginning of the century:

"Today, everyone realizes that the Roman Church is running towards its doom, and we see the convinced defending the old Roman Catholic orthodoxy inch by inch against the invasion of scientific doctrines . . .".

BAKBIER, *Masonic Infiltrations*, p. 99.

And Dr. -abbé Mélinge- Alta, at the same time: "If in twenty years the Pope has not softened his rigors, it is certain that open-minded Catholics and liberal Protestants will have reconciled to build, with their mutual efforts, a new Church".

Ibid., p. 175.

The abbé was going too fast. But Brother Marsaudon got the message:

"If Christianity wants to survive and defend itself, there is only one possible path: that of Unity.

"But, in order to arrive at this unity, can it be expected to be dogmatic and disciplinary, or, as Cardinal Bea says, to proceed in stages, limiting itself to a mutual understanding and, above all, to a spirit of charity?"

Ecumenism ..., p. 61.

Roca, too, merciful, laid a safe cable on behalf of the Redeemer,

since the latter, according to him, had proposed

"a FRIENDLY arrangement and earnestly advises those who support the old system to willingly lend themselves to an AGREEMENT. (Luke, XIV, 31-32)."

Glorious Centennial, p. 313.

Threats

This was Roca's "aggiornamento", total, definitive and planetary; "THE CHURCH CESAREA WILL HAVE TO CONFESS ITS CULPTS" (*The Fatal Crisis*, pp. 111 and following), otherwise the Revolution will take place, since "the hour of the emancipation of the minds has sounded". Roca has been telling us about the new priests since 1889; Emmanuel Mounier has said that "one cannot be totally Christian, today, without being a revolted one"³⁷.

And here is the martinist order:

"In the course of a survey we have conducted, we have found some priests, whose faith and Christian ideal cannot be doubted, seriously concerned ABOUT THE FUTURE OF THE ROMAN CHURCH. We are convinced that for most of them, the vow of obedience poses more problems than the vow of chastity, contrary to what we are led to believe.

The Initiation, 4th quarter 1964, p. 218.

The neo-Templars, for their part, believe that the reign of the Roman Church "will know the beginning of the end because of the doctrinal corruption of the clergy" (*Arcanes solaires*, J. BREYER, 1959).

The Schism

All these kind opinions assure with the same conviction that the new church will form a bastion of "Catholicism", understood in the

³⁷ Quoted by "Frères du Monde".

synarchic way, against the papacy, because:

"Ceremonial, rite, liturgy, human commandments, ecclesiastical prescriptions, attire, celibacy, etc. . . none of these form an integral part of the religion of Christ."

Christ, the Pope and Democracy, p. 79.

This "etc. . ." is not lacking in flavor nor, above all, in length.

Consequently, due to these diverse motives and given that "the Vatican is not the Church", the refractory to the movement, those faithful to the Pope, will be the schismatics, thus defined by the Grand Orient:

"Those who, not having been able to avoid the Council, strive to prevent the Council itself from leading the Church out of the narrow path of tradition."

Bulletin, No. 37, 1963.

The Martinist Order considers them "selfish conservatives" who hold back "the desire for transmutation and adaptation" (*"The Initiation"*).

Is it not at least adventurous to launch to the public the announcement of a schism on the part of these believers, exactly as do the sectarians of secret societies who also announce a schism, but on the other side?

Is it necessary to place orthodoxy "to the left", as it is said without the least understanding or sense of reality? To accuse the "right" of schism, or, to put it like Canon Roca, the "ultramontanes", the "retrograde", to whom today the label of "fundamentalists" would be attached, is it not recklessness? To label these believers as future schismatics, to foresee, to announce their "schism" very soon, is to speak exactly like the cabalist canon, prophet of the new Church:

Wo brand as revolutionaries and lowly people those who announce this general renewal. . .

"The anarchists will be more like you, you backward people!".

The End of the Ancient World, p. 251.

Other threats

But it is also to give stupid guts to those within the Church who, accusing it of "secular inadequacies, if not clumsiness", echo, consciously or unconsciously, other rumors that have been coming out of the lodges for almost a century. If you have not read it, you should read "The Com- monweal", New York, February 12, 1965:

"Here is the great hope of the Council: the Council is not alone, the whole Church will support it. THAT CHURCH, GREATER AND STRONGER THAN THE COUNCIL, wants to go forward and will go forward. Even if . . . the Council were to be ARTIFICIALLY STOPPED, THEY WOULD NOT ADMIT TO BE HALTED.... THEN THOSE who in great numbers have placed a new hope in the Council, the hope of a renewed Church and a unified Christianity, WOULD LEAVE the Church. And who would like to take responsibility for such an outcome?".

In this paragraph, too short, by Hans Küng, we have underlined expressions similar to those we have already read, in the course of this study, in the declarations of the highest secret societies.

It is up to the reader to meditate on them, to make comparisons with other threats that cannot leave the slightest doubt about the existence, the reality of the plot against the Church, currently in full swing.

"It is not necessary to underline - says for example Br Marius Lepage - that on the attitude of the Roman Church with regard to Freemasonry depends, to a large extent, the success or failure of the attempts of rapprochement between Rome and the Anglican Church, because of the fact that numerous Anglican ecclesiastics and high dignitaries belong to Freemasonry."

El Simbolismo, April-June 1962.

This is blackmail! This is the meaning of the Church-Freemasonry

approach to which we are invited. Thus, Freemasonry, including that of the Grand Lodge of England (in spite of what Father Riquet and A. Mellor may say), is really interested against Rome. If Rome does not agree to the "arrangement" desired by the lodges, anarchy will be maintained. And the same can be said with regard to the "consecration" of the whole of modern civilization.

"If the leadership of the Latin clergy understands this, we, the priests, are saved and will revive in a dazzling transfiguration of our functions and our mission.

"If, on the other hand, the high spheres do not understand, if they block their ears, we will continue to be lost, drowned in the flood of ideas and facts, dead to the spirit and to the life of the NEW CHRISTIANITY."

ROCA, *La crisis fatal*, p. 94.

This "new Christianity", of which we now know the Creed, the structure and the animators, will be the result of a FATAL CRISIS (to which POLITICAL EVENTS will not be alien). Roca's security, as well as that of Saint-Yves d'Alveydre, could only be based ON THE EXECUTION OF A PRE ESTABLISHED PLAN.

"In spite of what may happen in the future, and in spite of the efforts made by the Episcopate to scamp the results of that providential task, the socialist movement^{38 39} will not be stopped or diverted from its ends as it was in 1848. It is too late. A new world has been born: the old world, the ultramontane world, is dead; with it will be buried all the clerical churches".

The End of the Ancient World, p. 346.

"Thus will end the antagonism that in our days confronts the world of Caesar [the Pope] with the young world of Christ."

³⁸ The synarchical system is essentially a technocratic socialism. It is curious to hear so many Catholics and ecclesiastics nowadays

³⁹to abound in the sense of fatality assured by Roca and by the high initiates.

Glorious Centennial, p. 312.

For, in any case, it is the Pope who must capitulate. Although we do not believe in this possibility, we do not exaggerate in the least with regard to the projects affecting the Church and which are closely linked to international politics in the plans of the world government of the Counter Church⁴⁰. The certainty of a Rock, who knew "FEARFUL SECRETS" held by Stanislas de Guaita and Saint-Yves d'Alveydre and concerning the future direction of the high secret instances and their attitude towards Rome, did not make him say without reason when speaking of the resistances to "that conspiracy that the condemnation by the Pope "would be the mortal blow for the institution of which he is the head". Death sentence for Rome if it is no; life sentence if it is yes. (*The Fatal Crisis*, pp. 121 et seq.).

For Roca, the Catholic, apostolic and Roman Church was condemned in the Person of the Successor of Peter, as he hoped to see on the occasion of a forthcoming Council (see p. 58).

"The papal Caesar is a crowned host for sacrifice."

His "Pope"?

The one they wish to see at the head of an "Ecumenical Council" of the Synarchized Humanity formed by sages, heads of state, cardinals and bishops, constituting the "first chamber of the Trinitarian Synarchy, whose frames the Marquis de Saint-Yves d'Alveydre found in THE ANCIENT TEACHING OF THE TEMPLES". (*Glorious Centenary*, p. 113).

"NOT A PONTIFF OF FAITH OR OF THE PISTIL, BUT A PONTIFF OF GNOSIS OR OF ESOTERIC SCIENCE".

The Christian Socialist, July 5, 1891.

As for his divinity, symbolized by the Aurora and the Sun of Rosicrucian alchemy, he is the Prince of this World, the Prince of Subversion, to whom, in order to deceive men, the name of Adorable

⁴⁰ See the study *World Government and the Counter-Church*.

Redeemer is given.

"In spite of the necessary aberrations of the clerical sects, all Christendom walks uprightly toward the long-sought meadows of the Promised Land.

". We are at the gates of a new world. I am not the only one who sees the dawn of the Solar Christ rising in the East"⁴¹.

Glorious Centennial, p. 370.

Of course, more than surprising, it is not logical that the Pope, their representative on earth and Head of this Church, is consecrated to all persecutions by High Freemasonry, in the exercise of his magisterium, his jurisdiction, his government, that he is threatened not only by reason of his function but sometimes even in his person. One could collect a whole collection of threats provoked, among some of its members, by the anti-papist hysteria of the high sects. At the end of the last century, some dreamed of imprisoning him in Avignon, others, taking their cue from a fact attributed to A. Pike, saw him exiled in Russia in the following century, that is to say in our century. In 1921, the author of the book we have quoted, announcing the role and influence of the Soviets in the Catholic West, was still indulging in these ramblings:

"DURING THE PERIOD OF TRANSITION THAT WILL FOLLOW THE POPE'S EXILE, TOWARDS THE MIDDLE OF THIS CENTURY, THE INFLUENCE OF FRANCE ON THE CATHOLIC CHURCH WILL BE ENORMOUS . ME. THE TRANSFORMATION THAT WILL TAKE PLACE IN

⁴¹ According to Papus, whom we have already quoted, Roca proclaimed at the Spiritualist Congress of 1889 that his Christ was not that of the Vatican. The ex-canonical even specified: "That divine Christ has nothing to do with the Christ of the Vatican. . it is the pure Adam-Kadmon of the Kabbalists, that is to say, the hominal kingdom". ("L'Aurore", October 8, 1890). These are the same terms of Stanislas de Guaita and Saint-Yves d'Alveydre, and it is also the pure tradition of High Freemasonry. This hypocritical substitution by a false-Christ of the true one, demonstrates in a palpable way that the target of their attacks, in the first place, is Jesus Christ. Jesus Christ and, consequently, His Church.

CATHOLICISM WILL BE VERY GREAT".

(A. MONTEUX, *La France Mysterieuse*,
Editions "Lumière", Tunis, 1921).

And then, the author predicts the abandonment of the Cross for the Sacred Heart, the abandonment of Rome for the East and the reintegration of the occult "mysteries" (esotericism).

These signs of hostility, either violently aggressive or at times disguised, but constant, traditional, should dictate to us a resolute attitude of fidelity, of union with the Pope, who is the cornerstone of Catholicism.

CHAPTER XV

PASCHALE LUMEN SUEDE

Evidently, and given the brevity of the present study, we have not said everything about what can be called the Mystery of iniquity.

We give it this name because the content of the quotations that, perhaps at the cost of laborious reading, we have accumulated, appear, by dates and origins, as the source of a state of mind that is currently manifested in opinion, in the Catholic media, under the pen and sometimes on the lips of some priests, in both religious and Masonic publications, in the press and on the radio. And it is not only a question of mood: sometimes it is also the very terms of that infernal literature that are repeated. Have we not read, for example (and the religious chronicler of "Le Figaro" at the Council will not contradict us on that

point), that the Church of Christ is at last coming out of her "chrysalis"? "The suffering Christ," says Roca for his part, "will be detached.... from the embryonic ligaments, from the shackles of the chrysalis, from the darkness of death, from the sacramental veils that are the girdles and shrouds ... etcetera", in which the Church was enclosed until now⁴².

We give it the name of Mystery of iniquity, because behind these formulas and these texts is hidden another religion. Esotericism, as the reader will have been able to verify, flows from them in spurts. The ex-canonical Roca gives to his own the support of the Luciferian theology of the High Sects to which he had surrendered himself. Useless, then, to quote him further on that point. His own approbations of Stanislas de Guaita, of Oswald Wirth, of Jouhnet, his praise of Catharism and of the Albigensians, his continuous references to Kunrath, to Trithème, to Paracelsus, to Jacob Boehme, to Pas- qualis, to Eliphas Levi (ex-Abate Constant), masters in occultism, should suffice, if we did not find under his pen the explicit definition of his god: the sacrilegious androgynous ternary and the pantheistic quaternary (*Glorious Centenary*, p. 517), which summarize the general doctrine of the sects⁸⁸ and his complacent quotation in his chapter on Social Regeneration (in the same *Glorious Centenary*) of the 18th Dogma of the Kabbalah: "*Demon est Deus Universas*".

We give it the name of Mystery of iniquity because that theology of the devil uses Christian terminology, parodies the mysteries of Christ, pretends to profess the true Catholicism that the heirs of Peter would have betrayed, because, to the loss of the weak, their "Regeneration of all things", including the Roman religion, is nothing more than doctrine invented by the infernal Rosicrucian sect under the motto: "*Jesus mihi et omnia*". This had to be said.

We call this conspiracy the Mystery of iniquity, since it is a conspiracy in which the means and the ends

⁴² Despite its interest, it is not possible to establish here the

The obvious parallelism of Teilhard de Chardin's theories with the secret philosophies.

88 On this subject, see the study *World Government and the Counter-Church*.

The political forces enter the fray to achieve the goal of that World Government of the Counter-Church which, in the minds of the "Great Chosen Ones," would signal a triumph whose hour has finally sounded, they say, according to some Jewish mystics of the Middle Ages. That work will be definitively accomplished "when the whole world has recognized the authority of a single, regulating and universal coordinating agent. By what means will that agent impose himself? Probably by war, by a third and, let us hope, final world upheaval". (H.\ RIANDEY, *Le Temple*, 1946).

We do not believe in this triumph, but only in the misfortunes that this attempt at domination can bring, since we know that the Passion preceded the splendors of the Christian Easter.

And His light is already shining through the tribulations from which the Church will emerge brighter and more beautiful.

"The Church has in herself the invincible strength of her Founder and, with him, she always rises again, forgiving everyone and assuring serenity and peace to the humble, the poor, the suffering, men of good will."

JOHN XXIII, March 28, 1959.

And her light already shines in the unshakable trust we place in her who, strong as an army in battle array, "Mother of Christ and OUR Mother, is the figure of the Church" (Paul VI).

MARY IS MOTHER OF THE CHURCH

Behold, the face of the Lord flames divinely! Christ lives in the Church, Every opacity vanishes, every disappointment finds consolation, every scandal becomes a springboard, by

*virtue of love, perhaps in the midst of tears, to reach the bliss
of final certainty....*

PAUL VI, Holy Thursday 1963.

APPENDICES

APPENDIX I

THE TWO GREAT SYMBOLS OF THE MYSTERY OF INIQUITY

The preceding pages have been able to inform the reader about the contemporary origins and the spread of the most immediate plans that the sects wish to carry out in the Catholic world. We have done so, we believe, with the necessary clarity to give a sufficient vision of them, which, on the other hand, should be completed with other questions that we will only mention in the following appendix.

But it is clear that all the problems addressed in this study - and we repeat that there are others - are but partial manifestations of a central conception, of an original doctrine, concentrated, schematized, in a word, of a mother idea which is subversion, realizing in one stroke the words of the Gospel: "He who is not with me is against me" (Matt. 12-30).

It is for this reason that, in order to attract the reader's attention, we have inserted in this work the reproduction of the two great pentacles or esoteric symbols of the Counter-Church. Speaking to the eye, they figure graphically at the same time the unity and the diversity of that Mystery of Iniquity, which remains everywhere and always the same.

We make here a brief commentary on these two pentacles: the five-pointed and the six-pointed star; a summary that will allow us to grasp the meaning of many current maneuvers of the "Synagogue of Satan" (Pius IX) against the Church of Christ.

Hexagram or six-pointed star

This figure represents the great cabalistic pentacle formed by two inverted and linked triangles. It is also called the *Seal of Solomon*.

In the last century, Eliphas Lévi (ex-Abbat Constant), that master of occultism, had reproduced it in his work "Dogma and Ritual of High Magic", but he had not created it; he had collected it, with some variations, from old Kabbalistic manuscripts.

Sergius Nilus in turn, borrowing it from Eliphas Lévi, had put it as it is here reproduced in his work entitled: "The Great in the Small and the Antichrist as an immediate possibility of government", followed by a text from the Protocols.

This pentacle is also called: THE MACROPROSOPUS AND THE MICROPROSOPUS (great and small world) of the Kabbalah. Here are the meanings most accessible to the uninformed reader:

1^o The snake that bites its tail surrounding the hexagram is the symbol of high occult initiation.

It also shows the universality of occult science and the power of magicians conquering the universe.

2^o The motto "Quod superius macroprosopus sicut quod inferius microprosopus" is an ancient Hermetic formula. It means: "What is above is like what is below" (and reciprocally). One must see here above all a false analogy that gives the visible creation as the image of the upper world of which it is the replica.

Illuminism and the theogony of the sects thus arrive at an inversion OF THE FUNDAMENTAL AND UNCONTESTABLE TRUTHS OF REVELATION, and therefore, of Catholic theology.

The Macroprosopo (upper) crowned by a papal tiara is then the archetypal Man, ideal, divine, the Adam-Kadmon of the Kabbalah (see above: Rock, p. 207, note 36). The (lower) Microprosop is the Magician, the "ultra-human" being from here below, of whom occult science makes "one of those improbable beings who retain of humanity only the socially external aspect, but whose emancipated

spirit rises to unheard-of heights, where man is transformed into a demi-god" (Oswald Wirth). It could be compared to the delirious lucubrations of Pauwels and Bergier in "La aurora de los magos" and its continuation in the magazine "Planeta".

It is therefore also - and this is important - the formula of the REGENERATION (or reintegration) of man by the "Great Work" of Hermeticism, which makes of man (inferior) a god (superior). The regeneration of man by GNOSIS (esoteric and initiatory knowledge) IS THEREFORE OPPOSED TO REDEMPTION BY CHRIST.

³⁹ Of the two triangles, the one, whose point is directed downward, represents the descent of the divine - the "Spirit" - into matter. Philosophically, it is the Gnostic and Hermetic theory of pantheistic INVOLUTION.

The triangle, whose point is directed upwards, represents everything that ascends ... towards the "Spirit", symbol of the spiritual ascent. Philosophically it is the noogenetic EVOLUTION⁴³. Let us read in this respect the exegesis of the ex-canonical Roca:

"The Spirit crosses from below upwards the whole material region and leaves the kingdom of animality, to reach its full possession in the brain of man, in his intelligence and his genius, from where it launches itself radiantly towards the angelic sphere. A new career opens before him: he climbs the orders that form the nine choirs of angels; he thus enters the harmonious NIRVANA of the mahatmas, which is nothing else, as I have already said, than the bosom of Abraham of the old law and, after the Gospel, the bosom of the glorious Christ"⁴⁰.

Glorious Centennial, p. 288.

This Christ, we must not forget, is not, for Canon Roca, the Christ of the Vatican.

⁴⁰ Compare with the Noogenesis of Teilhard de Chardin. First,

⁴³ Noogenesis from Greek: Noos (we), spirit, intelligence; genesis, birth, origin.

his vision of "the Spirit being born in the bosom and in function of matter.... Spirit is a physical dimension in constant growth." (*As I Believe*, p. 9). And then evolution: "I believe that the universe is an evolution. I believe that evolution is toward Spirit. I believe that Spirit is realized in the Personal. I believe that the supreme Personal is the universal Christ." (*Ibid.*).

"The end of the world: inversion of the equilibrium, separation of the newly realized Spirit from its material matrix to make it rest henceforth, with all its weight on God-Omega" (*The Human Phenomenon*, p. 320). What the Father himself calls "the cosmic genesis of the spirit", fully justifies the note of Fr. Philippe de la Trinité: "It is, textually, THE LOGICAL EXCLUSION OF THE CREATION OF THE SOUL" (*Rome and T. de Chardin*, pp. 51-52). Well, yes, but since, like the ex-canonical Roca, the Father does not identify the spirit with the matter that conditions it, then where does the spirit come from if not from the divine medium identified with the Son of Man? And what is then that cosmic Christ - divine medium inserted in matter and emerging - but the Spirit in a process of theogonic involution-evolution which, no doubt, Teilhard does not evoke, but his whole system calls, demands, as much as that of the kabbalist Roca? In good logic, the Father leads directly to Kabbalism.

The seal of Solomon, then, is the perfect image of the divinized creation, pleromized according to the Gnostics, the hermeticists and occultists.

In relation to man, it is the perfect figuration of the words of Genesis: "eritis sicut dii" -you will be like gods-.

4' Stola Dei (the star of God). We are here in the presence of one of the most perverse conceptions of secret societies: that of divine androgyny. The black triangle represents the masculine hypostasis (Osiris in the Egyptian theogony) and the white triangle the feminine hypostasis (Isis of the Egyptians). It is from there that arise the implausible doctrines of the sects about the Virgin Mary and about a spiritualized sexuality, theories that under diverse forms have tried to insinuate in the Christian thought.

5' The Maltese Cross is the cabalistic tetragram (Te Tragramma Ton), the great divine name, infinitely mysterious, absolute (for Claude de Saint-Martin, founder of Martinism, it is the Unpronounceable, Lucifer)⁴⁴. In no way can a Christian emblem be seen here. According to Eliphas Lévi, it is the sign of the mysteries of India (Swastika and Sauvastika), the Stauros (cross) of the Gnostics, the Tau of the mysteries of Egypt. Philosophically, with its four elements, it is the substantial unity of the ternary divinity encompassing nature, particularly man. It is pantheism. Its esoteric sense is therefore pagan; the strength of Rosicrucianism is to cover this pagan sense with a Christian appearance:

"The Rosicrucian thought aspires to give to the sign of the Cross the strength and the magic that Christ himself gives to it, making the flower of the new Times emerge from its stem. That is why it wraps the Cross with roses".

SCHURÉ. Introduction to the work: "*The Christian Mysteries and the Ancient Mysteries*", by Rudolf Steiner, 1908.

The rose is the emblem of science: scientific Christianity, i.e., gnostic.

The five-pointed star or pentagram

It is the sign of man. It corresponds to the lower part of Solomon's seal, but here it is not the Magician, it is man not yet regenerated, in the process of regeneration, asserting his kingdom, his sovereignty with nothing above it in the Universe. Perfect sign of pagan humanism and above all of initiatory humanism. Occultists and Oswald Wirth himself attribute to it hidden powers in possession of the Initiates.

The image of man is often found inscribed on this star: the head

⁴⁴ See our work: "*World Government and the Counter-Church*".

at the upper point, the two arms extended in horizontal points and the feet separated at the lower points, all accompanied by the main alchemical signs.

Some "Catholic" occultists, since the end of the last century, have imagined integrating this pentacle into a Christian symbolism. Jouhnet, a friend of Canon Roca, said of it: "the pentagram is the seal of man", but adds that it is related to the Cross of which it is a complement and to the five wounds of Christ.

APPENDIX II

AFTER THE COUNCIL: FROM A "CHRISTIAN" ORTHODOXY... "CHRISTIAN" TO MASONIC ECUMENISM

In his new work: "From Masonic Initiation to Christian Orthodoxy", Br. Yves Marsaudon⁴⁵ tells us about the disillusionment caused by the Council. The pontifical primacy has not been shipwrecked in the whirlpools of a collegiality at the top, loudly demanded by the secret societies; his vision of a Universal Church in the manner of Saint-Yves d'Alveydre has suffered somewhat from it; the laws of marriage remain in place, and the unforgettable day in the course of which Mary was proclaimed Mother of the Church does not seem to have pleased him. His hopes have not survived the third session. Before the fourth, he adopted, heroically, a more consoling

⁴⁵ Baron Marsaudon is H.'. M.'. of the 33rd degree, ex-member of the Supreme Council of France (Scottish Rite: that of the Grand Lodge of France), passed to the French National Grand Lodge, dependent on the system of the United Grand Lodge of England.

party for his hurt sentimentalism and also according to the spirit of Freemasonry. Between the individual biblicism of Protestantism and the dogmatic formulas of the Roman Church, he explains to us pùdicamente, he has seen only my way wide open to all Christians in love with freedom: orthodoxy.

His desire for an ecumenism that encircles the planet and passes, not through Rome, but through Chicago, Tachkent and the Himalayas, has also determined his membership in the "ORTHODOX CATHOLIC CHURCH OF FRANCE"⁴⁶.

Before leaning on that Church, let us examine a little the motives that, according to the spokesman of the National Grand Lodge, would motivate the conversion of Christians to that "orthodoxy".

In the first place, as always, it is the desire to see the Faith gradually replaced by an elastic philosophy, flexible to the point of cosmic panchristism, that is, to a subtle esotericism, and of which Father Teilhard de Chardin would be canonized confessor and doctor.

"From this point of view, it would be legitimate to affirm that the voluntarily ill-defined metaphysics of the orthodoxy (Paul Evdokimov) would then be close to the ideas of Teilhard de Chardin, also based on a scientific philosophy. And if we take our reasoning further, we could admit that, once this metaphysical relativism is accepted, Teilhard de Chardin's Omega point is at a level so far removed from dogmas that nothing absolute exists anymore, and that even Einstein's mathematical relativism admitted by present-day Christian philosophy singularly surpasses Berg- son, and that in this very high field of thought, it is not forbidden to dream of a possibility of initial doubt leading to a conjunction of science and mysticism, in an agreement made possible, in the Omega point finally coinciding with mathematical infinity".

Wouldn't the coincidence be more of a question mark?

It is after her - and Canon Roca, if he were to return, would

⁴⁶ This is not about the Russian exarchate in Western Europe.

enjoy it - that millions of men who thirst for "the word" will not only see that thirst quenched by the theology of the Supreme Councils, but also, by their conversion to orthodoxy, emptying the Roman Church of its content, will put an end to papism.

"We have therefore tried to show them another form of Christianity, more respectful of tradition, far removed for a long time from any concept of a Caesaro-papist basis, from any totalitarianism, from any temporal action and from any claim to exclusivism in the truth".

From Masonic Initiation to Christian Orthodoxy, p. 228.

Undoubtedly, after the failures of Fathers Berteloot and Riquet, and of A. Mellor, in order to baptize Freemasonry, it was necessary to fabricate another completely pure Masonry. It was necessary to discover a true Christian Freemasonry, not only with the Bible in the Lodge, but provided with a swarm of Brothers reciting between the columns of the "Temple", under the light of the opaque crystal triangle shining with the fires of the Great Architect, some inflamed prayers, as of ardent Vestals, initiated in the Church - not in that of Rome, evidently - and in full agreement with it.

"The Orthodox Church of France is the spiritual ground on which we have finally landed. In it we feel perfectly at home, both as men and as Masons".

Ibid.

This church, which is not currently in communion with any patriarchate or orthodox autocephalous church⁴⁷, was founded around 1928 by a Roman Catholic priest, Charles Irénée Winnaert (1880-1937), former parish priest of Viroflay, professor at the Catholic Institute of Paris, in the form of a community dependent on the

⁴⁷ *Messenger of the Russian Exarchate*, n° 49 of January-March 1965 and n° 51 of July-September 1965.

"Liberal Catholic Church", which is none other than a Gnostic Church. Consecrated bishop in London by that church, whose theosophical tendencies led him to leave it, Winnaert transformed his group into a "Free Catholic Church", uselessly trying to get closer to the Roman Church. The Russian patriarchate then received him under certain conditions. At his death, the leadership of the community was taken over by Bishop Kovalesky, of Russian origin.

Eugraf Kovalesky, born in 1905, was elevated to the episcopal dignity on November 11, 1964, under the name of Jean-Nectaire Kovalesky. He is thus a bishop of the "Orthodox Catholic Church of France". Masons, it seems, are not lacking among his sheep, and Br. Y. Marsaudon tells us:

"Thanks to Freemasonry, we have found a path which, not because it is personal, ceases to be open to all our compatriots; moreover, within the various French obediences we have several members of our Church, and not the least active, Christianly speaking."

Indeed, if we refer to the Supreme Council of the Scottish Rite of which Riandey and Marsaudon were members, after the war of 1914-1918, a certain number of Russian lodges were constituted in France within that rite, under the dependence of the Grand Lodge of France, to regroup in them the refugees expelled by the Revolution of 1917. They even formed a whole network of influence, even abroad, where they maintained contacts with other Russian lodges or Masonic groups, especially in London. In Belgrade, one of these groups adopted the name "Maxim Kovalesky" Lodge⁴⁸. Those lodges engaged in intense spiritual activity. In 1949, for example, one of them, the "Aurora Borealis", worked on the question of human

⁴⁸ We do not know whether Monsignor Kovalesky is linked by any kinship to that Russian economist and jurist, whose liberal views, little in agreement with Stolypin's policy and rather favorable to those of Count Witté, prepared his own ruin and that of the Russian people before 1917. (See *World Government*, chapter Iron Curtain).

freedom within the Orthodox Church. It is natural that, by a phenomenon of osmosis, the somewhat special orthodoxy of Jean-Nectaire Kovalesky's followers spread among the French Masons of the same rite and, above all, among their high degrees, and that it became for them a very opportune battle horse to try to demonstrate to the public the validity of the campaigns developed for a long time by the secret societies to the effect that between Christianity and Freemasonry there can be no disagreement except through the fault of the Catholic Church. Is this not what has been repeated to us since the Guaita, the Saint-Yves d'Alveydre, the Roca and so many others, Marsaudon himself? Is not Freemasonry capable of sheltering all the confessions, of promoting even by its rites, its symbols, its philosophy and finally its esotericism, the religion of Christ enclosed by the Roman Church in the corset of dogmas, suffocated under the iron rule of the Caesaro-papist magisterium, incapable in these conditions of bringing to humanity its full expansion in "open" Christianity?

Let us see, then: when the team of the high degrees, Riandey, Marsaudon and others left the Supreme Council of France and joined the great "regular" universal Freemasonry, that is to say, the French National Grand Lodge⁴⁶, the Grand Master of the latter, Van Heké, gave them a warm welcome, thanking "God the Great Architect of the universe" and blessing the new "regularized", happy for such a beautiful return to the Masonic Faith. . by the shortcut of the orthodox faith (and reciprocally), while Marsaudon was full of praise for Monsignor Kovalesky for his excellent relations with the Masons.

All this would be frightening if we could not remember that since 1946 Brother Marsaudon announced the formation of two blocks within Christianity: on the one hand the Roman Church, and on the other hand the "evangelical" Church (Orthodox and Protestant), the latter with all the possibilities of achieving "ecumenism", that is, the famous POLITICO-RELIGIOUS OPERATION of which we have already spoken.

We are not concerned about the "prophecies" of Br.'. Marsaudon. We limit ourselves to verify that, for his part, Monsignor Kovalesky is

in line with that special orthodoxy, proper to the edification of the NEO-CHRISTIANISM ardently desired by the secret societies. We see, in fact, how some of his priests appear regularly in the NATYA INITIATIC CENTER of Paris. Marsaudon himself, speaking of his church, tells us that

"one of the characteristics of orthodoxy is its cosmism",

⁴⁶ Behind which, let us repeat, works the Grand Lodge of England.

that your bishop professes a Christianity in which he sees himself as a
"to the potentially divinized man", in which the church (always his)

"progresses towards unity: the cosmic total body", and where the Virgin Mary, who

"arouses more a symbolic language than abstract definitions", does not seem to be at all, contrary to Roman logic, the supreme Mediatrix of God, her Son.

A symbolic language, also cultic, has neither consistency nor guarantee of duration without a doctrinal basis and therefore opens the way to all interpretations. This last point of Bishop Kova-lesky's Marian Creed, cited by Marsaudon and which considers first of all the dogmatic formulas of the Roman Church, especially the dogma of the Immaculate Conception, did not take long to bear fruit, which can be found in an article in the "Cahiers Saint Irénée" (of the Orthodox Church of France): "The Mission of Woman in the Perspective of the Old and New Testaments". According to the purest esoteric tradition, the author, Madame A. de Souzenelle⁴⁹, starts from the divine and Adamic androgyny to which the woman's mission is to bring back the

⁴⁹ In *Ecumenism as seen by a traditional Freemason*, Marsaudon speaks of a H.'. M.'. G. de Souzenelle, a member of both the Scottish Rite and the Orthodox Church of France.

man. Of course, Mary is the exaltation of this supreme role. "Matrix of the world, but this time containing God . . . incarnated in cosmic matter," the reader will imagine the meaning given to Mary's "yes" [szc].

"Mary is a woman like any other woman. The Roman Church has made of her a privileged one, a "being apart" exempted by a deus ex machina from original guilt. Therefore, what does it matter to us, in the perspective of the march of the world, the fate of that woman who is not one of us, and what does it matter to us of that God who plays with us as with puppets?"

And we do not extend the appointment for the time being.

We have been told that in the Orthodox Church of France, after the blow received, the appearance of this study has been criticized. This does not change the matter. Its presence in the free confrontations of opinions in the "Cahiers Saint Irénée" does not only point out the place held in the Orthodox Church of France by the Masons of high degree, friends of Brother Marsaudon, nor the comfort with which their particular "Christianity" evolves in it, nor the ease of relations with an initiatory circle. Above all, it confirms the use they intend to make of the Orthodox Church of France for the progress of that Masonic "ecumenism" of which Y. Marsaudon himself speaks to us, in the course of two works, with abundance and opportunity.

APPENDIX III

THE JAMAA, A NEW MYSTIQUE? ⁵⁰

⁵⁰ Our quotations concerning the Jamaa are almost all taken from "Le Monde et la Vie" and from the references it indicates, in particular: "Notre Rencontre", by Father Tempels, which we also have under our eyes. All the underlining in this Appendix is ours, as well as all that relates to the study of other mystical secrets.

We would not have thought of adding a third Appendix to the present study, if one of the quotations from Canon Roca that we have made in it, had not led us to several questions from some people, concerned about the JAMAA, one of which has been formulated in "Le Monde et la Vie", number 153, February 1966.

First of all, what is the Jamaa? In its issue number 152, January 1966, "Le Monde et la Vie", under the signature of "Peritus", has exposed the main lines of this movement which is said to be at the same time communitarian, a method of evangelization and an astonishing spiritual recipe of a way of union which Father Tempels qualifies as "the very essence of the Church" (*Notre Rencontre*, p. 27). In this mysticism, "the theme of love is exploited in all its psychological and PHYSICAL repercussions. The sexual realism that is part of it . . is spiritualized". The donation of ourselves that "converts us into love in our whole being", involves also and in a special way that of the senses and of the body, to the point that it does not have as the only element THE OFFERING OF THE PERSONALITY AS SUCH. It also involves as a constitutive element the BODILY ENCOUNTER, even in the union with Christ and the Virgin, prototype of the encounters of the Jamaists among themselves. This bodily encounter, not "lived externally, but LIVED IN SPIRIT", is a "total" donation (spirit, heart, BODY) that sanctifies the whole being in a holy idea: "Thus we must judge no matter what member, no matter what part and no matter what gesture of our body". The Jamaa, a word of Arabic root that means "union", entailing a progressive initiation and some formulisms kept secret, is not, it seems, a society, but a movement that is communicated through the initial and continuous acquiescence to the initiator and "more than once it has happened that members of the Jamaa claim to have been favored with apparitions of the Blessed Virgin".

We do not intend, in this case, to theologize on the Jamaa issue, but only to expose what we know in similar - or parallel - matters about the secret societies, their mysticism, and the relations of similarity with the Jamaa. We will do so, as usual, by quoting texts.

But before answering the question posed in "Le Monde et la Vie" concerning Canon Roca, we must remember one principle: the Divinity, not only Kabbalistic but also Gnostic, Hermetic and that of many other sects or pagan religions, is ANDROGINE. It has, personified by various divinities, a masculine hypostasis and a feminine hypostasis; the one a creative principle and the other a passive engenderer (in general Nature), and this is considered as a truth supported by the authority of Genesis.

'Mary'

It is certain, then, that in the mind of Roca and of the initiates, his friends, Mary was but an earthly manifestation of the feminine principle (the Sophia of the Illuminati). Consequently, it is also true that here below the "physical" union of the sexes symbolizes and constitutes for them the evolutionary element of man toward the return to the perfection of the divine Man-Archetype, Androgynous. But in such a case, and in spite of what they say, their "Mary" is no longer ours. Material exemplar of the feminine principle, she is basically nature, naturalism. The sects consider the cult of Mary as the continuation of those of the pagan divinities, and especially of the Isis of the Egyptians, goddess of the earth and of the GENERATION⁵¹. This is the subject of a long article published not long ago by "Martinism". But, to tell the truth, the mysticisms of the sects on this point are so numerous, so diverse, so nebulous and multiform, that this babelism is impotent to reach the Mother of God. To simplify, we will say that if, taking against the grain the text of Genesis: "he made him in his own image", one imagines not man similar to God through his

⁵¹ Roca's formula quoted on p. 189 also expresses this ascension towards the perfection of man by means of the feminine principle: "So that from this royal hymenaeum may arise... a truly divine race". For Roca, this is the traditional Naturalism of paganism and the sects, since he adds: "Arcanum of the double maternity of Mary: the Eve of the Vedas and of the Sepher, that universal womb from which the forms of all creatures have come forth, and from which all those who come to the earth must be reborn, to regenerate themselves after the expatriation from the zodiacal Eden" (*Glorious Centenary*, page 499).

spiritual soul, but God in the image of man, "male and female", one arrives at the conclusion that, sexualizing the divine, the spiritual life can only be related, essentially, to sexuality.

Already lived in spirit

Are unions of the "Notre Rencontre" type something new and possible? Already in the 15th century a malicious abbé ridiculed the Rosicrucians, with great fury on their part, for this kind of speculations which he ironically called "marriages with the sylphs", and ILUMINISM offers us testimonies of them in the apparitions that filled Jacob Roemhe (1574-1624) with their favors, and whose reality, of course, is related to that of the psychic states of that occultist visionary. But even more characteristic are the "nuptials" of Gichtel, his disciple, with the Virgin-Sophia in 1709, shortly before his death. P. Mariel, in the "Cahiers de la Tour Saint Jacques" (1960), has made a very interesting description of them, based on various correspondences. There is, for example, a letter from Kirchberger telling the matter to Claude de Saint-Martin:

"He describes the first visit that his divine fiancée made to him, on Christmas Day 1673, the rapture of mystical happiness that he saw and heard in the third principle of that virgin of dazzling beauty. She accepted him as her husband, CONSUMING WITH HIM HER SPIRITUAL NUPTIES. . . All the most hidden mysteries were revealed to her".

And Saint-Martin, who has had the same visions, answers: "I could tell you another story of marriage in which I have followed the same path". Later, Kirchberger adds:

"Sophia lets all these wonders pass through her and is properly CONSERVATIVE OF ALL MATERIAL FORMS; she always dwells with God, and when we possess her, or, rather, when she possesses us, GOD POSSESSES US ALSO SINCE THEY ARE INSEPARABLE

IN THEIR UNION, although different in their characters."

Gichtel, for his part, says:

"Sophia arrives at her goal as a bride who has been pining for long months with her betrothed Jesus and who is at last CONDUCTED TO THE BRIDAL CHAMBER. . . And although she descends at times to REFOCILATE HER LOVER IN TENE BROUS ANXIETY in order to make him tender and not despair, she never stays long by his side."

"The Sophia is to us IN THE SPIRIT WHAT A WIFE WOULD BE IN THE MATERIAL: a womb in which we cast our spiritual seed....".

"The priceless Sophia does not throw herself so soon and so easily INTO THE ARMS OF HER LOVER; for a long time she puts her heart to the test, but when she finds a constantly faithful soul . . . She finally SURRENDERS HERSELF in all humility and JOINS HER DYE⁵² TO THAT OF THE SOUL. WHAT HAPPENS THEN IN THAT UNION IS SOMETHING THAT THE MOUTH CANNOT EXPRESS".

Kirchberger believed that the celestial Sophia intervened in these conjugal encounters united to the humanity of Mary. Neither Gichtel nor Saint-Martin are so affirmative; rather, they make her coincide with the pleromatic virgin of the blasphematory theme^{B1}. In any case, the mysticism of J. Boehme, translated into acts by his disciples, clearly reveals the possibility of these encounters, "lived in spirit" and "total", as Father Tempels would say, characterizing the "NEW VIRGINITY IN THE SPIRIT OF CHRIST" (J. Boehme, *The Great Mystery*). Berdiaev, commentator of J. Boehme, gives the following interpretation of this sophianism:

"It is only in Mary, Mother of God, that the heavenly Virgin, the Sophia^{B2}, returns to earth.... Sophianism is androgyny, sign of

⁵² In esoteric terms, the Tincture of Venus.

the eternity of Man, and Christ is androgynous^{B3}.

". The initiate tends towards a progressive virginal integrity, that is to say, towards the TRANSFIGURATION OF THE SEX... Virginity is not sexuality: it is DIVINIZED SEX. Integrity and fullness presuppose, not the negation of sex, but its transfiguration, its appeasement...".

We shall see later how and with what objective the Abbé Mélange-Alta, of whom we have already spoken in the present study, updated the doctrine.^{53 54 55 56} For the moment, let us see that this divinization of sex remains impeccably within the line of the theogony of the Mystery of iniquity represented by the great cabalistic pentacle, and that it is at the root of a real, effective mysticism, whose realizations are described by the Illuminati of the Boehmian school and the Martinists.

These "virgin" and sexual realizations at the same time have nothing impure about them, apparently - and this is also, as we have seen, the opinion of Father Tempels - since the adepts of these mystics - and of these mysteries - call them "sublimation", and the encounter is not lived externally - as Father Tempels would also say - but in spirit:

"So deep and, inwardly, so total, in the totality of the bu-muntu (of being), that THE EXTERNAL ENCOUNTER DOES NOT ADD ANYTHING, is rendered useless and is felt as capable of diminishing the encounter and the love of being to being."

Notre Rencontre, p. 148.

Esotericism. Eroticism

Let us not dwell on the similarity of this language with Gichtel's

⁵³ How right they are! On the other hand, it is to confess that it is a demonic phenomenon.

⁵⁴ Spirit of the ternary.

⁵⁵ This explains Gichtel's "nuptials" with Christ, since he did not
⁵⁶was content with the Sofia.

own language about "what happens then in this union". But the astonishment could perhaps induce us to believe that these are the dreams of an overflowing imagination, to doubt also their physiological repercussions.

However, sexual union, that of the body, lived in spirit, is effectively realized in different ways, if we refer to the mystics of India, such as Shri Aurobindo Ghose or Ramakrishna. TANTRISM has doctrinal and practical analogies with Sophia mysticism.

In the "Revue Théosophique" of November 1932, Desmarquettes, in exposing the doctrine of Aurobindo, tells us first of all that the doctrine in question

"It is far from those yoga systems of occult development more than doubtful, which make enter into their realizations and their manifestations of sexual practices, practices of more or less clear order, more or less confessable, and which pretend to reach the contacts with the divine in itself through love, through love manifested, practiced, and other gymnastics of that kind".

It is enough, then, of the rite of Pancha-tattava described by Alexandra David-Neel and which claims to induce contact with the divine by means of approaches that are not of such pure spirits. But Aurobindo Ghose's reproach is perhaps also aimed at the sexual union lived "in spirit" of certain yogas, to which the initiate only arrives after an ascetic training that Seruya describes in his work: "Mysticism".

"In India, certain mystical experiences require the participation of sexuality, under a special form, of course. It is a mystical eroticism, whose various interpretations seem to tend to the most perfect earthly image of the joy of the blessed.

"Brachadranyaka gives on the substitution of the woman in the altar, precisions that INCLUDE SENSUALITY TO THE FEELING OF THE SACRED.

"The sexual act, which allows man to free himself more completely from the world, embodies exactly the fusion of the

human being and the universal, and thus illuminates the yoga method. If the yogi must learn to master his breathing, he must also (in some sects) become master of the sexual force in such a way as to ensure its autonomy. The two great powers of man are mind and sex. If the initiate retains the breath in him, he must also retain the semen, either by a mental effort or by a physical technique, in order to avoid engendering and provoking the abhorred return of the existences.

"The yoga apprentice placed in the presence of a devoted woman must serve her for four months as a servant and sleep in the woman's room, at the foot of her bed, in order to learn to become familiar with her without desiring her. After that time, and his senses dulled by this austere cohabitation, he continues to serve her, but now lies in bed on her left, and then places himself on her right for four more months. Finally, the woman and the future yogi sleep embraced, and the latter must experience pleasure according to the conditions we have stated above.

"The woman then assumes THE CHARACTER OF A GODDESS: she offers her SPIRITUAL LOVER flowers and Santal cakes; he himself, while the helpers bathe the woman, bows nineteen times in front of her and offers her gifts on a banana leaf and a glass of camphor, because of the appeasing properties of that substance. The woman is then transported to the bed and the sexual act takes place, but the initiate has to make the semen rise in his own body, using the nineteen means of Hindu physio-mysticism".

Pp. 38-39.

The result of the experience would already be proof of the encounter lived in spirit, if, according to Desmarquettes, still in the "Revue Théosophique", Aurobindo, who does not reject the thing, but the method, did not recommend another, more spiritual method:

*"Not to turn away from life, but on the contrary to understand it in the true sense of the word, that is to say, to take it in itself in order to SUBLIMATE ALL ITS MULTIPLE ASPECTS. . . IN A COMPLETE, IMMEDIATE AND OBSTACLE-FREE REALIZATION OF THE PRESENCE OF THE DIVINE SHAKTI⁶⁴ *, of the PURE WILL, which is through man the highest, most powerful and most infinite manifestation OF THE PRESENCE OF GOD".*

Kundalini

So what is this manifestation* IN MAN of the most powerful presence of God? Let us question René Guénon, who is concerned to identify this force with the Hebraic (and Kabbalistic) LIGHT that symbolizes "all that is hidden, covered, silent, secret". This power is:

"What the Hindu tradition says of the force called KUNDALINI, WHICH IS A FORM OF SHAKTI CONSIDERED AS IMMANENT TO THE HUMAN BEING. This force is represented under the figure of a serpent coiled on itself, in a region of the subtle organism that corresponds precisely to the lower extremity of the spinal column; this in the ordinary man; but, through practices such as those of Hatha-Yoga, it is awokened, unfolded, and

⁶⁴ The feminine principle.

rises through the wheels (Chakras) or lotuses (kama- las) that respond to the various plexuses. . .".

Le ROI du Monde, p. 65.

In "Centres de force et serpent de Feu" (1910), Lead-beater, who was one of the principal doctrinarians of the Theosophical Society

founded by Madame Blavatsky, enumerates the Chakras (Centers of force) IN THE ASCENDING ORDER TOWARDS THE MENTAL: base of the spine, navel, spleen, heart, throat, space between the eyebrows, summit of the head. "The first of these centers," he says, "situated at the base of the spine, is the abode of that mysterious force called the Serpent of Fire. It is CONSIDERED AS THE UNIVERSAL FORCE OF THE LOGOS, BRINGING DIVINE LIFE TO THE PHYSICAL BODY. It is the Prana or vitality. That vital dynamism is identified, then, with the divinized sexual instinct resident in man, divinizable by him, and, like the Illuminati, like Aurobindo, Leadbeater rises against its purely animal use, which contributes NOTHING TO THE DOCTRINE OF THE SEXUALIZATION OF THE DIVINE AND THE DIVINIZATION OF SEX, BUT ON THE CONTRARY, BECAUSE OF ITS BRUTALITY, IT COMPROMISES THE SUBTLE PERVERSION OF THE MYSTERY OF INIQUITY AND CONTRIBUTES TO JUSTIFY MORE VISIBLY THE CATHOLIC DOCTRINE THAT PLACES LUST AND PRIDE AT THE LEVEL OF THE CAPITAL SINS.

Do you say "yes" in the Jamaa?

Leadbeater, in fact, in a lecture delivered in 1910, reviling those who excite the passions, adds:

"There is a school of Black Magic that voluntarily uses this force with the objective of vivifying by means of it the inferior centers, of which the Adepts of the Good Law NEVER MAKE USE".

This black magic that triggers the erotic mechanism is not a myth, since Kundalini is also the exploitation of its physical potency according to appropriate techniques, and this exploitation also exists in the West under other forms:

"One of the mystic powers of the yogis . . . is an electro-spiritual force, a creative power which once awakened to activity can kill, as well as create. Kundalini is called the serpentine or annular power, because of its work or spiral progress in the yogi's body, which develops that power in itself."

BLAVATSKY, *La Voix du Silence*, pp. 14 ff.

Let us leave spiral electricity for Madame Blavatsky, which is often lost in descriptive fantasies. That power, once acquired, can also be exercised in "pure will" (Aurobindo) over others. The power of the Indian gurus is well known, and in the West there are gurus and initiates. About thirty years ago, the Gurdjieff school, which has left disciples, gave a sad example of this power over others by resorting to a false and dangerous exaltation of the human, which is not the occasion to comment on here. But, as far as what we are dealing with here, Pauwels, in his work "Monsieur Gurdjieff", relates an anecdote which he calls "The Fantastic Rapist" and which we do not dare to reproduce, in which that Russian Magician, who came from Tibet and caused so much havoc in the West and in France itself, exercised that art of erotic unchaining in other people⁵⁵.

A mysticism such as that of the Jamaa, which involves, according to what Monsignor Bernard Mels says of it, "A PROGRESSIVE INITIATION", which in turn involves "FORMULISMS KEPT SECRET TO THE POINT THAT EVEN THE PRIEST WHO CARES FOR THEM IS MOSTLY IGNORANT OF THEIR PROCESS AND CONTENT", should, in order to escape all ambiguity, make light, in a special way as regards their INITIAL PROCESS, and not shut himself up in secrecy!

There is no Jamaist initiation without the reciprocal "yes" of the "child candidate" (initiate) and the "parent candidate" (initiator) - ("Notre Rencontre", p. 80). It is even said that in this agreement "it is rather a living bond that must be kept continually alive by means of the continually renewed "yes" of both the parent and the child" (p. 81).

We confess that the reciprocity does not seem to us clear, nor as free as Father says, since the first "yes" of the initiate is purely passive before that of the initiator actively in charge of the secret, if not of the thing that is to follow, at least of its mechanism.

How can the initiator adequately give the abrupt separation, immediate to the first encounter with Christ or the Virgin, to the first violent and sudden incident that according to the testimonies depends on the "yes" given by the initiate? There is something there that produces bewilderment and confusion.⁵⁷ Even if it is from there, we cannot imagine an imposture that would consist in the unleashing of the erotic dream under the appearance of Christ and the Virgin among the naive, trusting and finally deceived faithful. But when the all too real infiltrations into Catholic circles of the "theology" of the sects are occurring and have been occurring for less than a century, we cannot but ask whether they are not the direct cause of the formidable deviations of mysticism.

More about "Catholic" occultists

It must be agreed that at the end of the last century the work of the former Canon Roca was presented as the prototype of modern esoteric Christianity and that, according to Abbé Jeannin in his "Church and the End of the Century" (see p. 61), this Christianity is the "re-edition" of the ancient mysteries and, consequently, of the great mysteries of the secret societies. It is even the main trunk of his universal religion, from which one will have grasped, through the quotations presented in the course of this work, the way of univeralizing sublimated naturalism up to divinization.

And was this not also the position of the all too famous Abbé Mélinge-Alta (see p. 63), a friend of Roca, who, while remaining within the Church, wrote both in occultist publications and in "La

⁵⁷ The reader may believe that we are above reality. Decency obliges us to a necessary reserve. But at this very moment thousands are being sent, in sealed envelopes, pamphlets on erotic enchantment and the practice of sexual magic.

Justice sociale", the modernist periodical of Abbé Naudet? Does he not base his whole reintegration into the perfect life on the idea that the human soul projected in matter has been broken in it, separating into two distinct bodies, the masculine and the feminine, and, with absolute contempt for St. Paul, whom he always holds in the tip of his pen, that being one in two distinct flesh, each must find here below in the other

sex the one and only complement of itself, formed, as it were, of eternity? Does it not go too far to say that

"every marriage, however legalized it may be, is in reality nothing but adultery, that is to say, commerce with another's wife, if it is not the marriage of love with the one woman who is our complement..."

L'Etoile, February 12, 1890.

Undoubtedly, let us admit it, the abbé praises the "chaste marriages" of the Christian law. But to what, then, do his "virgin marriages" correspond, in which love proceeds much less from the love of theological charity than from a correspondence to the law of androgyny developed by the author and which requires an initiation modeled on that of the great initiates?

"The norm would be, then, for the aristocracy of souls in a society of pure love, not in a law of isolation . . . Even when it is innate, this aptitude (for virginity) requires for its realization the progressive training of a wise and prudent initiation. Schuré, in his beautiful book of the GREAT INITIATES, has described to us how Pythagoras directed this high moral ascent. If some initiator worthy of those great ancestors should arise among us, I do not doubt that he would accept, even if to spread them in one, the two associations" ®⁶.

⁶⁶ A society of purity and a society of pure love created at that time by a lady, Angele de Saint Franqois. You will notice the clearly esoteric resonance of this paragraph.

He also speaks, then, in making a call to a future initiator, of initiation into that pure love in which the union of the sexes becomes the summit of the spiritual life and the normal complement of the priesthood, and which apparently was the norm of apostolic times:

"T" that the testimony of St. Paul is indisputable: the apostles, even St. Peter, had his wife and carried her through the world. Why could we not also have a sister WIFE like the other apostles and the brothers of the Lord and Peter? Numquid non habemus potestatem mulierem sororem circumducendi sicut et caeteri: apostoli et fratres Do- mini et Cephas". (I Cor. IX-5).

Ibid.

Let us point out first of all that the Abbé turns here to a text of St. Paul that does not authorize his exegesis, since the apostle speaks of pious women and not of wives, not even "spiritual" wives^{B7}. But all his effort tends to accredit, not precisely the marriage of priests, but those unions in spirit that we cannot but compare with those of the "Myriam" of the Jamaa with laymen and even, and above all, with priests. It is almost impossible, let us confess it, to forbid ourselves any comparison and not to believe that this is a situation that puts an end to sacramental marriage.

Did not Christ say:

"And I say to you that whoever looks at a woman to the point of desiring her has already committed adultery with her in his heart"? ^{58 59 60}

What is most striking in all this is that the spiritualization of

⁵⁸ This text recommendation is obtuse: "circumducere" not "circumducere".

⁵⁹ has the full meaning of "ducere uxorem" (and not mulierem). Lo

⁶⁰ the Greek text itself.

sexuality invariably rests on an abominable basis: the introduction of the famous feminine principle into the adorable divine Trinity. But, currently professed by the sects, this sacrilegious monstrosity has not ceased to exert its influence on the thinking of some Catholics, even of some priests, to insinuate itself into too many minds, to the point that it is one of the sources, one of the distant motives of the mystery of Iniquity pushing to the present moral subversion.

In 1890, Abbé MELINGE appealed, like the others, to the hermetic interpretation of Genesis:

"Thus, the Bible tells us, in the beginning God created man male and female; the text even specifies that by that characteristic man was created in the image of God."

Ibid.

A little later, with JOUHNET, the "Catholic" cabalist already mentioned in this work, a friend of Roca and the companions of "L'Etoile", we find again with even more clarity the sources distilled in this pseudo-Christianity. In his work: "Masonic infiltrations in the Church", Abbé Barbier quotes a whole paragraph by Jouhnet on the introduction of the feminine principle in the Trinity, where "SEXUALITY IS INSTALLED IN THE SUMMIT, POTENTIAL IN DIVINITY, ACTUAL IN CREATION" (hominal kingdom).

"Perhaps, in view of the attractive hue of the divine feminine, the incorporation of the type-woman into divinity will one day be realized, in the heart of Paradise, by way of superassumption. Whereas the Incarnation of the divinity in the Man-type has been realized in an expansive way and from heaven to earth.

"For the rest, that prodigy which has been effected with a supreme intensity in Christ and which perhaps one day will be effected with a complementary intensity in the Virgin IS OPERABLE WITH A LESSER INTENSITY IN EVERY MAN, IN EVERY WOMAN."

JOUHNET, *Jesus Christ according to the Gospel*, 1900.

Teilhard de Chardin also feminizes:

"The background [and interest] of the "Marian" question [of the "morning" event] consists, in my opinion, in the fact that it reveals an irresistible Christian need to feminize [even if only by means of an atmosphere or exterior envelope] a God [lawé] horribly masculinized. Which is simply one of the current modes of the super-discovery of the God at once "cosmized" and "feminized," as a reaction against a certain "neolithic paternalism" too often presented as the definitive essence of the Gospel."

Letter to Maryse Choisy quoted by Fr. Philippe de la Trinité in *Rome and Teilhard de Chardin*, p. 59.

From this abominable Gnostic theology, even more crudely, we see exposed the fundamental principle of the divine an- droginia and the eternal feminine in the article, already cited, of the "Cahiers Saint Irénée" of the ORTHODOX CHURCH OF FRANCE, directed by Bishop Kovalesky⁶⁸. We think

⁵⁸ A circular of the Orthodox Information Center, dated February 1967, informs us that on the 10th of the same month, the Synod of Bishops of the Russian Orthodox Church in exile, set up as an Ecclesiastical Tribunal, authoritatively declared the exclusion of Bishop Kovalesky that if the article has not drawn from it the practical consequences of the Jamaists, less it establishes the starting point.

A. de Souzenelle has gone to look for the revelation in the (apocryphal) Gospel of Thomas^{B9} . "When the two shall be ONE. . and if you are male and female in one . . then you will enter the Kingdom".

So, is this the goal and the summit of the supernatural life? Tempels' audacity in extrapolating the words of Jesus at the wedding

feast of Cana, which we reproduce here with the author's underlining:

"WOMAN, NOW THERE IS NOTHING BETWEEN ME AND YOU! NOW WE ARE! WE ARE ONE!".

Notre Rencontre, p. 206.

Such is the bottom line, the root of their spiritual doctrine. This falsification of the Gospel text is an imposture⁶⁰. The "ni- hil - obstat" will not change anything, for those who know the secret philosophies, of its double meaning that falsifies the words of the Savior and that corroborates the whole of his work: "*Notre Rencontre*".

A whole tradition has been spreading in a chain within Catholicism since the last century, parallel to the tradition of the

and his followers, for having presented to the priesthood a man not ordained in the Orthodox Church, thus indicating the possibility of "living in concubinage", and for authorizing a Masonic memorial service in his church on November 7, 1965.

A period of fifteen days was given to Bishop Kovalesky to appeal the decision of the Synod to the Council. Upon expiration of this period, his exclusion seems to be definitively maintained.

⁵⁹ The text of this gospel has recently been located in the collection of the Gnostic manuscripts of Khenoboskion.

⁶⁰ The Greek text says: "What is it to you and me?". See also in *Crampon*: St. John II, 4.

High Secret Societies, conforming to it their thought, transposing their dogmas, borrowing their formulas ... and should we say their adepts? For if Jacob Boehme and his disciple Gichtel do not seem to have a posterity directly initiated by them, Gichtel's teaching survives. P. Mariel, in the "Cahiers de la Tour Saint Jacques", already cited, informs us that this teaching is mixed with heterogeneous elements in the doctrine of a sect in the Netherlands, and Sédir points out the existence in Holland of the "Lectorium Rosicrucianum", whose

headquarters is in Harlem, the publishing organ of the "Septuple Fraternity Mondiale des Rose-Crosses d'Or". And this one would have its correspondence in France with Ussat de Montségur in the country of the Albigensians. The Cathars deny the virginity of Mary, as do the Gnostics and the Manichaeans. . .

APPENDIX IV

THE CHURCH OF THE "DIVINE SYNARCHY".

The development of the internal revolution of the Church - since it is a true revolution - is linked to the course of international political events. We are here in the presence of a political-religious complex, which combines in its totality, the decadence of doctrinal and institutional Catholicism with the projects of a world government which, in the end, as we have already said elsewhere, would not be the same, at least visibly, as a universal super-church integrating the national churches. In each of these two camps, parallel processes are oriented towards the same goal, so that if the one is rushing along a political path ordered to its globalism, the other, under the guise of ecumenism, but in reality in view of a polyvalent and Masonic dogmatic openness, is working to perfect this revolution. The progress is such that there is open talk of this world government.

"Le Monde", February 16, 1967, citing as an example "the rapprochement in the ecumenism of the Christian Churches", announced in advance its advantages, like the Perrette of the well-known fable: no more starvation, no more epidemics, friendly exchanges and limitation of births. Georges Hourdin in "Growth of the young nations", quoted by the "Courrier Communautaire", n° 61, January 15, 1967, had a geopolitical program more informed of the great synarchic groups: "the states must be grouped in great regional Confederations, then in a world government; then, and very quickly, births and economies must be planned".

The pill, which, as can be seen, occupies a great place in globalist diplomacy, also has the joy of making the union between it and the ecumenism of the priests of the new Church.

But this is only a small aspect of the homogeneity of the system, which wants the construction of the New Church - so widely open to all the faithful of the multiple confessions as the world government to all the peoples of the earth, so desired, so longed for and of which today the church of Holland is enthusiastically presented to us as the prototype - to be a political-religious enterprise.

You will see this by reading in "Le Figaro", the articles of Abbé Laurentin on "The Dutch Catholicism of mutation". For him, "Holland is a country open to the liberties of the intelligence since the first hurricanes of the 16th century". He omits to tell his readers that this was so because Holland was then a home of Rosicrucians and sects, which, in our days, without considering more than the Masonic centers of Harlem and The Hague, where, we are told, some good Fathers are forgotten, have not allowed their activity to weaken. This could explain that; but what interests the abbé so vividly is the sudden resurgence of "Christian energies"; let us read it in fact (it is we who underline):

"The first symptoms were noticeable SINCE 1950.

They were linked to the ECONOMIC and intellectual development that changed the condition of Dutch Catholics. The phenomenon took on considerable proportions shortly before the opening of the Council. The Second Vatican Council CATALYZED THE SEARCH and provoked an immense hope, which turned into DECEPTION from the second session of the Council".

Le Figaro, 19-2-67.

Does Abbé Laurentin not know that one should never speak of a rope in the house of a hanged man?

What happened then "since 1950"? We remember the

"Schumann-Bomb", initiating in the opinion the constitution of the European Coal-Steel Community. Thus began the reputation of "Father of Europe", which Robert Schumann shared with Jean Monnet, whose international synarchic power and financial relations are in direct reason of the discretion of which it involves them. Then, the "Etudes" of the Jesuits, in their June issue, sounded the trumpets in favor of "the Christian-European epic". Robert d'Harcourt extolled in a couplet on "German realism" the profound vision and talents of Adenauer. It was reported that the Chancellor, proud of Germany's role in this matter, claimed that it had accompanied Robert Schumann at the London conference with its decisive influence and thus became "a factor on which international politics must rely"; this "must rely" was not a figure of speech.

We do not reproach Adenauer for having wanted to make Europe, and to do so, for having used the forces and the international audience of his party, the Christian Democrats. But from the very beginning, the enterprise had members who were neither of his party nor of his ideas, nor did they pursue the same goals. However, in 1946, he attributed his success to the help of the financier Pferdemanges of the Christian Democratic Party. He thus communicated to his fellow Europeans a dynamism directed by other powers, those of "the Europe of the bankers", less zealous than he was for the cause of the Roman Church.

Pferdemanges was a pious Protestant who had belonged to the Salomon Oppenheim bank in Cologne, former president of the Chamber of Commerce and of the Bankers' Association of that city. Having helped Adenauer to form a powerful party, the latter elevated him to the rank of Grand Cross.

Pferdemanges was president of the Reinische-Wesphalische Credit Bank of Cologne and vice-president of seven interdependent industrial groupings, not counting his seat at the Dresdner Bank. His death did not put an end to other supporters, including a friend of Adenauer's and his financial advisor: apparently a Catholic. With Abs, we entered a circle very close to that of the Dresdner Bank, but more

powerful than it, the circle of the Deutsche Barde, on which the Beinische-Wesphalische Barde of Düsseldorf depends. With Abs, we already had full access to the "World Understanding" (World Intelligence) through the channel of the famous "Bilderber- gers", in whose meetings he takes part assiduously and lately still in Carmes, with a group of German financiers. Abs, presiding over the destinies of the West German economy, and above all of the Rhine-Wesphalie group, enjoys on a par with the Anglo-Saxons and has the threads linking between them powerful cosmopolitan consortia from the Hambros Bank of London, the Lazard bank and the International Bank of Luxembourg, well known to Mr. van Zeeland, Bilderberger he, Bilderberger he, Bilderberger he, Bilderberger he, and Bilderberger he, Bilderberger he, Bilderberger he, Bilderberger he, and Bilderberger he, Bilderberger himself, to the Dutch giant A.K.U. and its trusts, several of which are presided over by Abs and which, as everyone knows, more or less discreetly finance the so-called right-wing parties with Catholic or Protestant leanings. Among the Catholic organs are the "Volkskrant" (175,000 copies), the "Tydg" and its chain of four dailies (114,000 copies), of which there is much talk in these times of a "National Council".

In these perspectives it is indeed conceivable, as Abbé Laurentin puts it, that the "economic condition" of Dutch Catholics has changed⁶¹.

The Schumann-Adenauer-Monnet-Gaspéri movement was born in Luxembourg. It was also based in Strasbourg; let's say at once that its main and always discreet craftsman was Lean Monnet.

The "Schumann Bomb" was loaded with percussive arguments, so much so that in Christian Democrat circles the repercussion was perceived as far as Strasbourg, where "since 1950" -always- "various personalities, either in quality, or representing different Catholic

⁶¹ Some of this information is taken from "The Europe of the Bankers" by M. Costón.

movements belonging to eleven countries"⁶² established a Catholic Secretariat for European Problems (S.C.P.E.), previously founded in Luxembourg as well and which defined itself as follows: "Technical body placed at the disposal of Catholic organizations and personalities interested in European problems. Its main goal is therefore to establish information and documentation networks among them. The S.C.P.E. will inform itself and *the* interested persons of the projects that can be discussed in the organizations called to work for the European unity. On the other hand, it will establish the files and topics of study that will facilitate the examination of European problems that compromise the Christian conscience and that call for the study and the presence of Catholics".

The presidency of the S.C.P.E. was entrusted to the president of the Italian Catholic Action, Vitorino Veronese who, in 1957, during his presidency of Unesco, celebrated the tercentenary of Comenius, the famous Rosicrucian of the 15th century. The leadership was left in the hands of Baumgartner, former Minister of Finance, whose company was in the orbit of the "Bil- derbergers". Dr. Roesen, chairman of the committee in the Katolikentag, was a delegate of the German Catholics in the S.C.P.E.; it was quite logical.

In 1951, the "Documentation Catholique", reviewing the various European movements, presented with advantage the impulse given by Count de Coudenhove-Kalergi and the action of van Zeeland. This evocation of an authentic royalist lineage should not make us forget that moreover van Zeeland "happened in more than one place to have at his disposal in dollars, an impressive mass to maneuver" attached to the presidency of the "Economic League of European cooperation" vice-presided by Giscard d' Estaing. The same year, the "Committee of the Rue de Penthièvre" led by Boutémy, secretary general of the French Patronage, also had, it was said, "considerable funds, not all of which were of French origin, and acted energetically in union with the international organization, led by the former Belgian minister, van

⁶² "Catholics in the Storm" by J. Marteau.

Zeeland, to promote a federal statute for Europe" (J. Marteau). Still the same year, election year, the Communists, not very suspicious of recognizing miracles, had to note with astonishment that, having buried the tripartite system, their former Christian Democrat allies had suddenly become European and globalist. It was a beautiful tra-

⁶³ J. MARTEAU, Ibid. p. 195.

under which a technical body, as the Catholic Secretariat of Strasbourg was called, was no stranger. It had undoubtedly placed at the disposal of the "organizations", of the "personalities", its networks, its documentation, its files and its research topics.

But the rest? His own budget must have been very heavy, and successes like this cost dearly. The rest could not have been neglected. On March 6, 1953, in Strasbourg, at the Congress of the Europe of the Six, what political and financial authority, if not that of von Bretano, the West German minister, could better, in terms almost identical to those of the Synarchical Pact, specify the action undertaken? "The mission received from the six foreign ministers and the acceptance of a task which we are now leading to its provisional end, constitute a sort of silent revolution; public opinion has become well aware of this work, without yet grasping its full scope."

And the result was there, vast as the Europe of the Six, deep as the mass of the M.R.P., of which Robert Schumann was a leading head, and of the "Christian Workers' Movement for Europe" with its headquarters in the C.F.T.C.

It is understandable that in such a vast milieu, in such a favorable environment, in a system so in keeping with the immense project of the politicians, in a nursery so well chosen in terms of size, resources and security, the intellectuals of the Catholic Secretariat for Europe were able, happy as fish in water, to deepen their "study themes" and to push forward their projects. In the European and world perspectives, the new theology perceived, already sure of reaching the distances, the continental measure of the Christian confessions and the depths of an ecumenism that challenged the dogmatic formulations of

narrow Catholicism. As the occultist Abbé Mé- linge predicted, liberal Protestants and broad-minded Catholics could obtain "at shared costs" the construction of a new Church. At shared costs would indeed seem to be the case. But if the revolution of the politicians was silent, that of the theologians was not so silent, so as to be able to drag the masses into the preparation of the new world, but sufficiently discreet so that no one would notice the work that was being done to try to pass, in the future Council, supported by well known Eminences and Excellencies, the schemes prepared during "that long maturation that has led French, German, Belgian and other theologians to *prepare* Vatican II from afar". (*Community Courier*, January 1967).

"The phenomenon took on considerable proportions shortly before the opening of the Concilio" (LAURENTIN, *Le Figaro*, 19-2-67), but the effort did not diminish during the sessions. We do not think only of the peri-conciliar literature rising like a flare of revolution in the press, nor of the declamations by means of costly publicity of the theologians of the future. There was also in Rome, offering them a tribune, round tables, debates, being able to print on the spot and distribute to the Fathers their talks and their "themes of studies", a whole organization that constituted an instrument of propaganda and formidable pressure.

TOWARDS "THE CHURCH OF THE 21ST CENTURY

It would be naive to believe that everything has stopped with the closing of the Council and that now it is only a matter of giving the

right proportion to exaggerated interpretations. The matter goes further. If "Vatican II catalyzed the search and provoked an immense hope that turned into disappointment from the second session of the Council", there is no reason to think that the sectarians of politico-religious globalism, whether they are really Initiates or only theologians of ecumenical openness to the world, are going to give up preparing the "Catholicism of the year 2000". It should not be imagined that the Counter-Church and its followers, having given up, will abandon the project of absorbing Catholicism into the "planetary conscience" of the totalitarian synarchism.

This will not happen. "The breath of renewal . . which has only begun to appear in the Second Vatican Council" (*Community Courier*) precedes and carries within itself - and its promoters know it - the storm that will be unleashed.

If God does not put an obstacle, a democratic wave will crash at the same time on the doctrinal edifice, calling into question the dogmatic formulas, and on the institutional structures of the Roman Church, including the Apostolic See.

I. First of all, the controversies on the formulas of the Trinity, on the divinity of Jesus Christ, on the symbolism of the sacraments, on a "new expression of the presence of Christ in the Eucharist", on the Virgin Mary, on the marriage of priests, the pill, situational morality, liturgy, pluralism, on formulations adapted to the modern mentality, on the appearance of existentialism and of Teilhard de Chardin (whose relations with esotericism are undeniable), all this arises, in the very fact, from the announcing texts that we have quoted in the course of this work. Most of these texts date from the last century.

Today, by giving it the full force of actuality with a resounding publicity, we want to hear that "the taboos have fallen" (*Community Courier*), that it is a question, starting from a Council of which one is not satisfied, of transforming its letter and its spirit by the pseudo-scientific sense given to them and by the corrupting atmosphere of the opinion surrounding them. The works of the Council of Holland about which Laurentin speaks to us in *Le Figaro*, *La Croix* and other

publications, with a heatedness disguised under timid reservations, highlight these maneuvers of wise massification of the life of the Church, of edulcoration of dogmas, of sacralized laxity under the magisterium of theological oligarchies whose method is exactly that of the Synarchical Pact. This one described in 1935 its "Cultural Order" (pages 91 to 95 of the present work) which comprised at the base a permanent democratic consultation, inspired, then governed, by an oligarchy of thinkers, to be erected finally at the top, in cultural nationalism.

Replace the word cultural by religion, and you will have in the doctrinal order, religious democracy. The shock theologian Hans Küng, whose scandalous article on the church bigger than the Council we read elsewhere, declares in an interview:

"All this is only a beginning. What we need today is the realization of the conciliar decrees and then the consequences that are not yet contained in those decrees."

"Theologians must be in the vanguard of the Church, and in this sense they must not only follow, but precede the Christian people. Naturally, they must keep in touch with the bulk of the Christian people, but today many more educated Christians lament that theologians are not going fast enough."

"Truth reveals itself only in freedom. If freedom is stifled, truth is also stifled. The revelation of truth needs freedom. It is never freedom that harms truth, but the arbitrary."

Le Figaro, 7-3-67.

To what arbitrary is freedom opposed, if not to the Magisterium? This freedom is but the spearhead of a Gnostic impulse, where religious experience, the one condemned by St. Pius X in *Pascendi*, must be freed from "institutionalized religion" (quoted by *La Croix*, 24-11-1966).

II. Institutionalized religion? What does this mean if not the Church as an institution? Is it then on obedience that the forces of combat will be centered? To tell the truth, serious symptoms of a revolt appear, which deserve very serious reflections. The strike of the Gregorian seminarians, the refusal of those in Florence to receive communion outside Mass in order to affirm their doubt about the permanence of the Eucharistic presence, are only epiphenomena of a deeper current, of "more radical choices that will try to break the hierarchy from the bottom to the top". Adolf's book announced in the Dutch magazine "De Basuin", tending to the UNIFICATION of the Church in the world, to the disappearance of the celibacy of priests and of the Pontifical State, translates exactly the forecasts of High Freemasonry. Under the significant title: "The Church of Holland loosens its moorings", the *Community Courier* writes (it is we who underline):

"After long centuries of a Roman centralization that has caused the sclerosis of the base, it is a joy to see a Church that feels free and that restores its own personality to the groups of men who compose it and who are its foundation and its essential structure. It is a return to the times before Constantine, where one church wrote to another, the Church of Rome to the Church of Carthage".

"The church in the Netherlands is leading the way for the entire church, and you really don't see what could stop it."

It will stop even less since it is followed by other countries, where the mobilization of the base operates more discreetly in parish councils where, we are told, "the spirit works and Christ is present" (*Community Mail*). Adolf, here is Hans Küng again:

"THE TIME OF AUTHORITARIANISM AND THE AUTOCRACY OF THE CHURCH HAS PERISHED. THE

COLLABORATION OF ALL BELIEVERS IN THE DECISIONS OF THE CHURCH IS NECESSARY, BECAUSE ALL BELIEVERS ARE CHURCH. COLLEGIALITY IS NECESSARY AT ALL LEVELS (PARISHES, NATION, UNIVERSAL CHURCH)".

Le Ligara, 7-3-67.

It is textual: the universal church. It is the term used by the High Secret Societies, Saint-Yves d'Alveydre, Roca and others. Can it still be the Roman Church as we know it? We are rather in the presence of an unprecedented attempt of doctrinal "transmutation" that deforms the encyclical "Humani Generis", of syncretism and institutional substitution. Fr. Heller, for his part, saying (*Tydg*, 10-11-1966) that the crisis of authority would be resolved if the old prelates presented their resignation, speaks no other language than the cabalist Roca announcing the segregation of the clergy of the old times in favor of a "new priesthood". The path opened and followed is the one that will lead quickly and very soon to the modification of the human foundations of the Church, replacing the pontifical monarchy by the establishment of the universal democratic Church. There is already talk of the temporary election of cardinals as presidents of national episcopal commissions, and of the Pope himself through them. There is no desire to realize the prophecy of Roca in "Christ, the Pope and Democracy" (1883):

A Barbón exclaims: I am the State. An emperor repeats: the Revolution is me. A Pope expresses: la tra-dizione sono io. None of these men has spoken the truth. Only the Vicar of Jesus Christ will tell the truth when he says: Democracy is me. Democracy is the Pope, since it is the daughter of that Christ and of that Gospel that he represents on earth".

P. 183.

Let us reread, then, and we will understand them better - and this is capital - in the pages of this work, the sinister predictions of the ex-

canon Roca and others about the advent of the Church of the "divine synarchy" (ROCA), imagined in "the primitive temples during the cycle of the sage initiations". We cannot doubt the formidable internal plot in the Church, which believes itself strong of an Urbi et Orbi consecration of the "NEW PONTIFICE, OF THE NEW CHURCH AND OF THE NEW PRIESTHOOD". Do not pretend that these are fables. History has already given us some prefigurations of this assault, which will be out of proportion to them. The Councils of Constance and Basel, which tried to reduce the pontifical function to a simple ministerial role, are they not a small image of what a revolution of clerics can do, and of what the present generation has before its eyes? If the financial and pan-European Pentecost of 1950 has worked disturbing political-religious miracles before and during the Council, would it have reason to draw from the wellspring of its graces those who have in view "objectives without limits, to the dimension of the world"? (Laurentin, *Le Figaro*, 19-2-67).

We know that these revolutions have always relied on temporary authorities and that today the latter, whose anonymity makes them more fearsome, have multiplied their powers through the voice of the press and the thousand mouths of publicity. And we believe with Roca that: "THE SINAR- QUIA HAS THE NECESSARY SIZE TO OPERATE THIS GENERAL RENEWAL". Yes, undoubtedly, but vainly, because GOD is watching.

APPEAL TO MARY

I will put enmity between you and the Woman.

Genesis, 11-15.

Taking our eyes off all these abominable mysteries, how can we not turn our gaze once again to the One who is their perfect, living and ever-victorious CONTRADICTION?

She is not that goddess of nature, animator of the powers reputed in man by the low, the divine principle that sacralizes the fault, that exalts sin.

She is the Queen of the Universe eternally inserted in soul and body in the eternal and salutary Design of restoring to the lost man the crown of a perfection in Christ higher than that to which nature could aspire. Mary, contrary to the proud and perverse gnosis, introduces us to the very sure KNOWLEDGE of Faith and the Joy of Hope.

What she said to the Lord was not the "yes" of passive and gloomy abandonment, but, freely, the very pure "Fiat", offering the Father her whole soul, sanctifying her whole being, immediately sublimated by the unprecedented grace of the divine Maternity.

And so it is, O Immaculate One, that in you "the Word became flesh," and not the flesh that became the Spirit of Revolt.

And so it is through You, in Your virginal womb, that the Redemption began, not the pretended redemption of man by divinizing himself, but by God becoming man and humbling Himself.

Mother of God, what higher state could the Iniquity attribute to its "feminine principle", labeled as redeeming, when its infernal theology, hindered by its own principle, can never get there?

Yet, admirably, you are a creature, a woman, but the holiest of creatures, first after God, mistress of the angels, intimately united to Jesus Christ by that bond of unparalleled filiation that the divine Word has knotted with you in his Hypostatic Union. From you He took body, blood and humanity, and you followed Him to Calvary and to the Kingdom.

You are not one of the three divine Persons, O Daughter of David! But Thou art in the Trinity with Thine own womanly humanity, for it is Thy glorious Assumption that reduces to nothing the immortal pleromatic phantasmagorias of the sects. O Blessed One,

You shine like the fire of love. You are in her bosom the source of the graces that she spreads over us. You are the associate of the inexplicable Mysterium Fidei through which, and by means of his Eucharistic presence, Jesus fulfills his promise: "I will be with you until the consummation of the ages".

Daughter of the Father, Spouse of the Holy Spirit, Mother of the Word made flesh, our flesh that You have given Him, and, therefore, our Mother, how can it be said that You are not the One through whom the economy of salvation that we humbly pray to You passes? Ah, surely, Jesus is not jealous, He only encourages us - did He not say to us "Behold your Mother?" - when our filial prayer is addressed of course to You, O Maternal Mediatrix! To speak to Your heart, is it not knocking at the door of Jesus' heart?

O Mother, do you not know too - but you know it better than us, you who, according to your Son's wish, have visited us so often here below, bringing us the comfort of your smile - that the serenity of our earthly days, the unfolding of our soul, the impulse of our charity, the spring of our hope, is to always pronounce this adorable name: MARY!

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